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Friends of Africa

By Jean Kenyon MacKenzie

CHAPTER V—FRIENDS IN EXILE

(With Additional Material)

By Mrs. E. D. McKune, Rushville, Indiana

"THE exile has no hearth and he has many longings," so says the African in one of his numerous proverbs. Separation from his tribe and the things of his tribe is foreign to his nature, yet into his land have come Forces—both good and bad—which lure him from his settled life as "a man essentially of the soil."

The new fact of money as the medium of barter and exchange calls him—yea, thrusts him—into the Industrial Life, and all so suddenly that he often errs in the spending of his money. "Money coming up out of the ground and falling like fruit from the trees. You must have a pocket to put it in, and a trousers to the pocket, and why if you have money, should you not be dressed like a moneyed man, and your wife, why should she too not be buying a hat and shoes from a Paris catalogue, and why, if your daughter is a daughter of a family so high class, should you not hold her for the highest bidder? and why should your daughter, coming of a family that has gone so far in so short a time, not go farther—and run away with a ne'er-do-well—and why then wail? All is slippery underfoot in this new life, with money in flood about you." (Text)

Many times he follows his quest for money into distant sections—an exile among those who belong to once-hostile tribes or among those of another race and color. Absent for a longer or shorter period of time, he returns with his money, with new attitudes toward the life of his tribe and toward the white man and the white man's God—and with many other things besides.

Who, like the Good Samaritan, will befriend the African-in-Exile?

America knows the problem of race relationship but "whereas in the United States the negro population forms one-tenth of the whole, in South Africa, the colored people outnumber the white four to one. In the

continent as a whole the proportion of black to white is something like fifty to one."

Further race complications result from the presence of Asiatics—the yellow race from China and Japan and the brown race from India. More than this, slavery has left a legacy of nearly a half-million mulattoes. All together they combine to make, in South Africa especially, what has been called the greatest problem of the twentieth century, namely

THE WORLD PROBLEM OF RACE CONTACT

It was only in the eighteenth century as the Whites moved north from the Cape and the great Bantu tribes moved south, each wiping away the little aboriginals of the land—the Hottentots and Bushmen—that the great color clash, whose climax is in the future, began.

The accidental discovery of diamonds in 1867 and the development of Kimberley may be considered the passing of the Old South Africa and the Birth of the New. Labor was wanted at once and the Bantu as the "essential Kaffir" went by the thousands to work in the "dry" and "river diggings." Adventurers flocked in, willing to live in huts made of anything available, even using old packing cases and barrels; the natives existed in even worse quarters. Soon arose the town of Kimberley in this Valley of Diamonds, and it remains today an ugly place with iron-roofed buildings and the disreputable location of Kaffir huts on the outskirts. It was here that Cecil Rhodes, who had come to Africa to get health, began to found an empire. The annual output of diamonds varies; however, in the last fifty years, four mines, the aggregate dimensions of which are under 200 acres, have yielded diamonds to the value of 200,000,000 pounds sterling.

With the discovery of gold in the Transvaal began the mushroom growth of Johannesburg. Over four decades have passed since the reduction stamps first began their monotonous dirge on the golden reefs of the Witwatersrand. Now, grown in numbers and strength with the passage of time, their voices can be heard in forty mines stretching thirty miles to the east and thirty miles to the west of Johannesburg. Travel Bureaus extol the beauties of this second largest city of Africa, this "City of Gold" with its population of nearly 300,000; Social Workers call it the "University of Crime." On the surface is the controlled civilization of Europe, but underneath, the primitive unrestraint of Africa. Even today the richest gold fields of the world are found here and the following touchstone process continues:

"Men have a touchstone whereby to try gold;
But gold is the touchstone whereby to try men."

"Dr. Bridgman gave as a figure for the workers on the Rand, three hundred thousand. Of these he said that about one hundred and eighty are in the mines. The other group are town Natives, and are wage earners in the eight towns that are scattered along the Reef and form Greater Johannesburg, The mine workers are the pick of the country south of the Zambezi." (Text)

Each mine has its "compound" or dwelling quarter for its African laborers—a spacious quadrangle containing the long, low, corrugated iron buildings in which the workmen live. A large mine may have from 1000 to 3000 laborers at one time. There they are—"twenty to sixty men in a room laid away in two tiers of bunks."

Those who work in the stores, shops and homes of whites usually return at night to their unlighted, insanitary tin-hut section. They seem to have little time or incentive to attempt to build clean, beautiful homes and surroundings.

We are told that present-day living conditions are an improvement over those of the Past; deaths from accidents and disease have been decreasing, yet if we would look for vice, Miss Mackenzie tells us that it is there. Pathetic is the incident told by Dr. Bridgman of finding nailed to the compound door in three languages, "Blessed are the pure in heart, for they shall see God." Christian boys, wishing to help their weaker brothers, had written it there.

"Many a village in the far-off interior," says F. D. Walker, "has been debauched by men returned from the mines, and, on the other hand, many a miner has gone back to teach his people things he has learned from the white missionary. Not infrequently little Christian churches have been founded by such men."

The African woman is taking her place "beside her man as co-wage-earner in the struggle of existence under changed economic conditions. They work as cooks, housemaids, laundresses, nurse maids, factory hands, and alas, far too many make an easy living through the brewing and sale of illicit liquor." (Text) 40,000 of them in Greater Johannesburg alone and while they work, they study their Paris catalogues and experience freedom from the old tribal restraints that once bound them. So meager their home life that it is little wonder Temptation finds them an easy prey.

Problems there are of labor, land and color.

In the *South African Outlook* for August, we read that economically the native people of South Africa are in a desperate position. In no other country are the wages for unskilled labor so low, in no other country is there so great a gulf between the income of unskilled and skilled labor. A survey of one section showed "that although the Native population of that district had within the last 36 years increased by 107% the mass purchasing power has grown less."

"The industrial grievances of Native workers are increased by the Color Bar which determines the rate of pay not by efficiency but by distinction of race—black and white working side by side."

The question of land ownership is an intricate one. When a backward race occupies territory whose resources are needed by the rest of the world has that race any just claim to it against those who can develop it? It would hardly seem so, yet we do hear the cry, "The white man once robbed Africa of Africans, now they rob the Africans of Africa." Or again, "At first we had the land and the

white man had the Bible; now we have the Bible and the white man has the land."

The three-cornered problem of Government, colonists and natives is not limited to South Africa. In Central Africa are perhaps the richest copper mines in the world and in addition, radium ores, cobalt, lime, iron, coal, lead, silver, zinc and platinum.

Edwin Smith, in calling attention to some of the elements of the color clash, reminds us that "a section of the Whites is deteriorating, while a section of the Blacks is advancing in efficiency. The Whites have participated in educating the Blacks, but now shrink from giving political and economic equality to those who are fitted for it, fearing that the Black skilled workers would drive the Whites off the Labor Market. The Whites own most of the land while the Blacks are overcrowded in the areas assigned to them. A large section of the Whites want to deal justly with the Blacks but a larger section maintains a policy of repression; while educated Blacks are losing respect for the Whites, and are clamoring for the removal of all disabilities."

Considerations of this type doubtless caused Dr. Raymond Buell in a current magazine to declare; "The next quarter century will make of the Dark Continent the scene of a great inter-racial war or of a great experiment in inter-racial cooperation."

What solution will enable all races to live side by side in cooperation, yet each following his own racial development?

BLACK AND WHITE TO THE RESCUE

"Upon a dark, bemired life
A golden sunbeam softly fell,
And from the noisome depths arose
A lily miracle.

Upon a dark, bemired life
A gleam of human love was flung,
And lo, from that ungenial soil
A noble deed upsprung."

Mrs. Millin says, "The white man has broken the African, and the white man must mend him"; Miss Mackenzie adds, "We will look to the Lord Jesus to mend him, and perhaps after all he is not really broken."

Basil Matthews in writing of the Christian Chief Khama, calls him a King of Men. This Chief, the earliest Prohibition ruler in the world, fought poisonous drink and drove from his land traders who persisted in giving his people drink. His fight was not that of black against white but of good black and good white against the bad black and bad white.

The Phelps-Stokes Commission reported, "Of the various European and American activities concerned with the improvement of the people living in towns and cities, possibly the most urgent for African towns are those that relate to housing and home life. Good beginnings are observed in Durban, Johannesburg and a few other places. The Durban Hostel for Native Girls and Women and the Helping Hand Club for Native Girls are excellent illustrations of efforts in this direction."

In our text we read of the dignified Union Meeting of the W. C. T. U.; of the homes for native girls in Pretoria and in Johannesburg; of various

Training Schools and other Educational and Social agencies made possible by the cooperation of Black and White. We read of the romantic growth of the Helping Hand Club for Girls, but Mrs. Bridgman, in writing of it does not tell us that it was through her own efforts that the Mothercraft League of South Africa began the project.

Many "Exile Friends" might be mentioned, but since the work of Dr. Bridgman is typical of the best, we shall mention him in more detail. As a missionary in villages he came into direct contact with the influence of the mine workers as they returned to their kraals. Fired with a determination to strike the evils at their source he went to the cities. At Durban where he saw disgusting hovels and degrading influences, he worked until more comfortable dormitories were provided. Fearlessly he preached and taught up and down the Rand and at Johannesburg. After six years his dreams of better conditions began to be realized in the building at Johannesburg, known as the Bantu Men's Social Center, with activities similar to those carried on by our Y. M. C. A.

Associated with him were Mr. and Mrs. Ray Phillips, who gave of their experience as Social Workers and assisted in providing proper recreation for native adults and children. They reasoned that if Britishers pride themselves on the battles won on the playing fields of England, why might not the same rule hold for Africa. They helped to inaugurate the Pathfinders among the boys and the Wayfarers for the girls, similar to our Scout organizations. Both have grown wonderfully in numbers and helpfulness.

Mine authorities recognized the value of the clean moving pictures which Mr. Phillips had introduced as an experiment. They made him Superintendent and Censor of movies in the compounds in an effort to supplant the commercialized "riff-raff" of Western civilization, such as the Roadside carnival and vile cinemas.

Dr. Frederick Bridgman, one of the truest friends of the African Exile has laid down his worn-out body for the cause he loved, but his influence lives on. We read in *Black Treasure* that Mrs. Bridgman and her faithful helpers continue up and down the Reef on this mission of love.

The Bridgman Memorial Hospital, according to the July *Missionary Review,* is nearing completion. It will be the only Mission Hospital within hundreds of miles—a real haven for women and children especially. Clinics, motherhood classes, and day nurseries have already been established in affiliation with it.

Naturally we would expect to find some radical movements in this process of adjustment. One such is the I. C. U. (Industrial and Commercial Workers Union) a native organization led by Clements Kadalie of Nyasaland and formerly a student in the Mission School at Livingstonia. Outspoken criticisms of Westernism are voiced, but so far the organization has accomplished little. It at least shows the ferment among the younger intellectuals and makes us realize that not by rash measures, but

only by a union of intelligence and sympathy across the color line shall justice and right triumph in this critical period.

In July the native Bantu Presbyterian Church of South Africa met for its sixth General Assembly. The things discussed—the church not holding its young people, the loss of parental control, need for wholesome recreation, the question of lowering the standards for entrance to a Theological course, statistical reports, etc. —were dealt with as any white church in America might consider them. Yet, here were Black people trying to solve their problems, not by force but by the standards of Jesus.

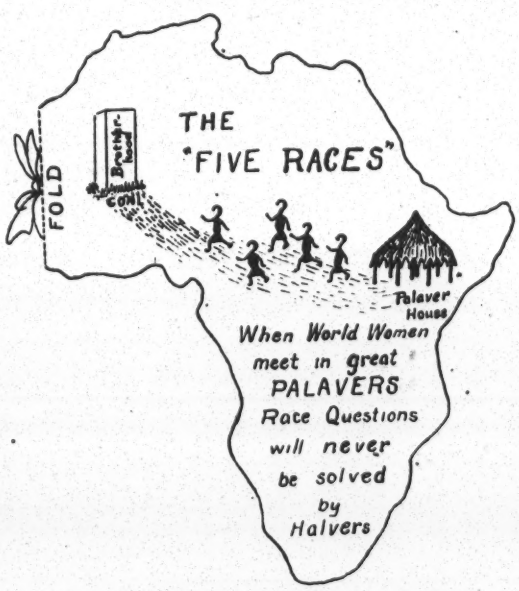
Applicable to Africa is this statement from the Commission on Interracial Cooperation: "In so far as separation of the races seems necessary, we must put it on the basis of difference and mutual protection, not on that of assumed superiority and inferiority. Up to this time we have made the color line horizontal, the white man above it, the Negro below. If we are to be even measurably Christian about this business of separation, we must 'tilt up the color line' to a vertical position, with equal rights and opportunities extended to those on either side of it, living racially separate but with mutual respect and confidence.' '

Something like fourteen missionary societies are entrenched in the mining districts and some of the Blacks who walk the hundred or more miles back home are true followers of the Tribe of God.

To them we may look for the fulfillment of the hope expressed by John G. Whittier:

"They are rising—all are rising
The black and white together."

PROGRAM SUGGESTIONS FOR CHAPTER V


THE
"FIVE RACES"
FOLD
Palaver House
When World Women meet in great PALAVERS Race Questions will never be solved by Halvers

I. INVITATIONS OR POSTER

a. See accompanying drawing. Use as before for invitations or poster.

b. The figures given in the Book of Suggestions, "HOW TO USE" by Gertrude Schultz, p.27 make an excellent poster.

II. PALAVER

"Palaver" is a word of Portuguese origin, much used in Africa in referring to a Public Conference or Deliberation.

For this chapter we suggest a "Palaver of World Women." Arrange the chairs in a circle, palaver fashion. Suppose women representing various organizations among the four races of South Africa have come together at Johannesburg to discuss the race problem.

The "chief" or "chairman" of the palaver will of course be the leader. In preparation she may pursue one of two plans: At the previous Society meeting ask all to read Chapter V. and be prepared for the Round-Table Discussion which she will lead. Or,

perhaps it would be more satisfactory to designate certain ones to report—as representatives of different organizations—the work of those organizations.

Open the Palaver with the Parable of the Good Samaritan or other appropriate Scripture and with prayer.

The leader welcomes all to "her city" telling of the size and points of interest of Johannesburg. (Information from books in Public Library, or if you wish to know of South Africa from a different point of view send 20 cents to The South African Government Bureau, Bowling Green Building, 11 Broadway, N. Y., asking for literature advertising their travel tours.)

Reports such as the following from different organizations may be suggestive:

W. C. T. U.—President or a member tells of the Union Meeting (p.196)

Hotels for Girls and the need of them—told by a missionary (p. 196)

Memorial Hospital—by a nurse who also tells of the Clinics, etc. (p. 200)

Wayfarers and Pathfinders.

Work along the Rand—Mrs. Bridgman or a missionary.

Movies in the Compound—Mrs. Phillips, or by a native who has been helped by them.

Chinese and Indian situation—by representatives of those races.

I. C. U.—One fired with the propoganda of the "Color Bar" and other native restrictions.

One who recalls the Gold Rush Days might be called upon to tell her memories .

An African housekeeper in the home of a rich European family may tell of "color restrictions" both for herself and for native men.

A Christian woman from an interior village might tell of the return of men to her village, bringing out the good and bad influences encountered while away.

Several Christian women from the West might be present, asking questions and encouraging the discussion which should follow the reports.

Be sure to close with the thought that it is only by all races cooperating that Christ's Kingdom can be made real upon Earth.

If the leader plans the meeting carefully, a practice would hardly be necessary. *Black Treasure* by Basil Matthews, especially Chapter VII offers fine material on the work of Dr. Bridgman.

III. AFRICAN BOOK LUNCHEON

In the December Magazine a Reading Circle was suggested. In accordance with the promise made then, we suggest several features for the African Book Luncheon.

This Luncheon or evening program may be formal or informal, elaborate or simple. Recipes for African dishes are found on p. 119 of *In The African Bush*. Another writer suggesting an African menu, mentions buttermilk, sweet potatoes and peanuts.

While at the table sing missionary songs and Negro Spirituals. For after dinner speeches each might tell briefly some things about one of the books she read. The "Chain Discussion" method might be used.

The Literature Secretary (or one in charge of Reading Circle) might make out a list of questions pertaining to Africa which can be answered briefly. Hand out these lists several weeks before the meeting. Conduct the "quiz" like an old-fashioned Spelling Bee.

If you wish an evening's program the feature might be:

1. A Pageant—"Robert and Mary" and "Kanjundu" are especially good.
2. An address by a returned missionary from Africa.
3. African Slides. May be procurable through our own Board. Or, the Presbyterian Board advertises 64 slides "Friends of Africa" based on our text. Rental charge, $2.00.
4. An exhibit of Posters, Maps, Books, African Magazines—any objects or materials used in the study.

"Side Lights" from Our Own Mission Fields

FRIENDS IN EXILE

By Mrs. D. S. Oyler, Sterling, Kansas

THE woes of Africa were augmented by the tortuous paths, and the devious windings, by which help could reach the stricken. In the day when Livingstone poured out his life and love for Africa a journey meant hardship. The path might lead through great forests where twining vines made progress slow, or when the way was across the open prairies, the glare of the sun and thirst made hard the task of the transient. If the desired objective was along the course of a river, then the goal could only be reached as the weary sweating natives plied the oars. Africa as it is now, presents a very different picture. Trains and motors run where men once toiled in stifling heat to gain a few miles in a day. The rivers still bear the small native craft, but with them fine steamers go here and there along the river courses carrying the passengers in comfort, and affording protection from the troublesome mosquitoes.

Primitive methods of traveling still abound, but in many places the new mode of locomotion has come in, and the Africans are glad to avail themselves of the easier manner of traveling.

For centuries the world has needed the labor of the patient African, and here, too, change is found in the manner of getting that labor. Civilization came to the African with the early morning raid when life was held very cheaply, and blood was freely shed. The best physically of the terrified captives taken in such a raid were sent out along the trails leading to forced labor and civilization. Their path was marked by the bones of those who had fallen under the hardships of the way. Mournful indeed were the melodies that came from the heart of the slave as he went into conditions of which he knew nothing. Terrors were before him; death, desolation and burned villages were behind him. That was the price that Africa paid to get her labor to the labor markets of the world.

The world still needs such labor, but the old methods of procuring it are no longer approved by the world at large. Here and there the disappearing slave raider is still to be found. After slavery was condemned, new ways of getting the labor of the black man had to be found. His wants and needs were increased. The old village was sufficient unto itself. All that was needed for food could be taken from the soil, and their skill was sufficient to fashion the scanty wardrobe they used. Desirable things have been introduced. Salt and sugar, tea and coffee, are fast becoming necessities, in many parts of the land. The old clumsy native looms are abandoned because much better cloth can be obtained from the ubiquitous Arab merchants. These same individuals sell bright and gaudy jewelry, and beads of many colors. Some articles an African buys are beneficial, others neither help nor in-

jure him, while others are harmful, but in either case the income of the purchaser must be increased to enable him to obtain all these new things.

Then comes the tempting offer from the man, who would induce the primitive man from the less civilized regions to go to the cities. Some of his friends, who have been away to labor come back home, and tell tales of the wonders of the cities, and the lure of money and wander-lust accomplish what force of arms used to do, and the African goes off to become a factor in the economic world. The new exodus is not attended with the physical hardship of the old, but the old heart ache is still there; friends must be left behind; ties that were very close must be broken. Also he soon learns that his acquaintance did not tell all the truth. Part of what he told of the wonders of the outside world was true, but he did not tell of the heart aches which go with the exiles, nor of the nights when sleep would not come because home sickness had overcome him; nor did he tell of the tiring work, and the lack of freedom that had always been so dear to the primitive man.

When our friend, the African, reaches the new home, gone are the songs of birds. No more does he hear the roaring of the lion and ostrich, no more does the trumpeting of the elephant come to his ears. Instead he hears the harsh whistles of trains and factories. The hum of machinery takes the place of nature's music. His freedom is gone, and hard task masters often drive him to work that is new and strange. He is appalled by the change that comes into his life.

Some of those who go out to labor fall into conditions that are very hard indeed. Living conditions may be bad, and moral conditions are very likely to be far from satisfactory. Others, who are more fortunate may find much better conditions. Some may labor, where the employer remembers that even the serving man has a soul to be saved.

It is small wonder that under the new conditions many fall into sin. The new environment presents a great challenge to missions, to enter the fields where industrialism is being developed, and native labor is being exploited. If a mission is able to befriend the newly arrived and perplexed exile, he soon comes to feel that even in this strange new land a man may find new friends and helpers. The missionary will ever after be a potent factor in his life for he will know from experience that the missionary is there to help him, and to try to direct his path when the way is hard, and when it seems to the wanderer that no man cares for his soul. In some sections those who labor are treated as though they were slaves, and no liberty is given to them. That is particularly true of conditions of labor in the diamond mines.

The governments seek to frame laws that will protect those who come from afar to labor, but such rules are difficult to enforce. The mission forces and the government are seeking the same end. Uplifting the needy is the great task before those who care for the souls of the lonely black folk.

This labor problem is small now compared with what it will become

in future years. The industrial centers in Africa are relatively few today, but the increase has been so rapid in recent years that we may expect far more from that land in the near future.

Africa, the sleeping continent, is aroused. What trend will her advance take? That question must be met fairly, and the only answer that can be pleasing to the forces of righteousness will come only through loving service for the Master.

EXILES IN ABYSSINIA

By Rev. Chris Kenneweg, Sayo, Abyssinia

THE Abyssinian in exile! Who are his friends? There could be an imposing list of God-given friends of the past. Perhaps it would be well to start some 3500 years ago with the name of Solomon. You remember his friendship to the Abyssinian Queen who visited his court.

Quickly pass over 1500 years. An Ethiopian is in exile on the Jerusalem road. He reads but cannot understand. In another part of the land God interrupts a busy life and sends Philip to meet him on the way. Salvation and the peace that passes understanding come into the man's heart. These are wonderful friends.

Who are the Abyssinians in exile that are to be befriended today? There are not many in exile from their own land but many in exile in it. The Ethiopian is a great traveller within his own country. And lately the foreigners coming into the land with their "unlimited" supply of wealth, have called many to work for them as exiles under new conditions of labor and life. Let us see some at work.

THE MINERS

Ubdo is a platinum mine near Sayo. The stories that came from there were lurid to say the least and so the occasion to visit was seized with eagerness. Going down the steep approach the whole works were spread out in panorama before us. How red and rusty everything looked from the once-whitest cloth to the kinkiest African hair. Beside the fine red dust that was everywhere some of the color must have been caused by the glow of heat. The "four horsemen" of Africa, whiskey, fever, heat and death were there in all their glory.

The entertainment provided by the European proprietors consisted chiefly in drinking from the plentiful supply of liquors served by the native wives. It surprised us that these educated foreigners did not seem the least bit ashamed of their native wives. But it was the custom of the country and the wives were so easy to pass on when the time came.

Our intention was to stay an entire day at the "diggings" but a few hours sufficed. Having seen the thousands of men at work in the red mud, the systems of checking up and some of the living quarters, we were ready to leave. Perhaps our feelings can best be summed up in the statement of one of us, "If this is a sample of what European industry and edu-

cated Christianity will bring to Abyssinia she is much better without it." However, this does not illustrate all that these things will bring. Rather it represents the worst side of industrialism. Ubdo is an influence for the disintegration of native health and moral fibre.

THE CARRIERS

Among the most pitiful of people near Sayo is the carrier class. Work that enobles! Can carrying 80 pound sacks of coffee or salt over mountain trails be termed thus? Boys in tender years are lured away from the farm and home by the call of bigger pay. Malaria, disease and heavy loads play havoc with their undernourished bodies. Abandoned humanity seen along the wayside. How these people in exile have need of friends!

The thoughts and prayers of Sayo missionaries have been directed toward the carriers for a long time. Our hospital receives many of their wrecks. The call for medicine goes up in a continual chorus. Disease is rampant.

It is chiefly to the carrier class, that Gidada, the blind evangelist, has dedicated his life. A few weeks ago I was present at one of his meetings in a carrier village. The porters stopping for rest and beer kept crowding around until over a hundred were present. After they had rested, heard, and gone on, others took their places and the witness was given again. It is a wonderful experience to hear Gidada tell of the great Burden-bearer he knows to these men with their heavy loads of merchandise and heavier loads of sin. Gidada is a true friend to those in exile.

THE SERVANTS

Another class of natives in exile is the great servant class. The influx of traders with their great supply of money tempts laborers, wives and servants from their own environment into a new way of life. Mr. C. F. Rey, in his latest book on Abyssinia, states that the representatives of outside races that have come to Abyssinia have generally been of the worst possible sort. So the influence has not been of the best. The natives have a tendency to adopt all evils and pass by the virtues.

While Abyssinians have always been drinkers of intoxicating liquors their drinks have been of the milder sort. With an introduction to the strong alcoholic drink of the foreigner this practice is multiplied in its evil effects. Gambling is another evil that is growing in popularity. The foreigner's tricks of trade and deceit are added to the native's own. But the foreigner has not raised in many native hearts a desire for his religion.

THE FRIENDS

Who are the friends of Abyssinia today?

Among the first must be considered the government. Abyssinia is an absolute monarchy. Look at the map of Africa. Just two independent countries, Abyssinia and Liberia. The young and progressive king, Negus Tafari, is greatly concerned over the welfare of his people. Not only will he prohibit some of the evils that other African people have stood for but also will he be glad to adopt constructive measures.

There is a growing class of young

men whom we can call the progressives. They are zealous for the good name of Abyssinia. They labor for schools and improvements. They are becoming informed about the mistreatment of other African people by European exploitation.

European capital and industry are just beginning to flow into Abyssinia. The missionary, armed with a knowledge of labor evils, is on the ground floor. He is in a good position to render great service to God and mankind in cooperating with progressive Christian patriots in protecting the moral, social and physical welfare of Abyssinian labor.

And behind the missionary are the friends in America and Sweden. They make possible the coming of the missionary with his school, church, medicine and commission to help the man in need. Indirectly you are the best friend to thousands of these people. When he is sick you heal him. Like the Ethiopian eunuch, when he wants to know what he reads, you teach him. You introduce him to the greatest Friend that exiled man can ever have.

JOHN JACK

Reference is made to John Jack, p.15, "Friends of Africa."

John Jack the slave is buried in Concord's old Hill "Burying Ground", somewhat apart from other graves. The stone bears this epitaph:

"God wills us free; man wills us slaves,
I will as God wills; God's will be done.
Here lies the body of
John Jack
A native of Africa who died
March 1773, aged about sixty years.
Though born in a land of slavery
He was born free.
Though he lived in a land of liberty,
He lived a slave.
Till by his honest, though stolen labors
He acquired the source of slavery,
Which gave him his freedom;
Though not long before
Death, the grand Tyrant,
Gave him his final emancipation,
And set him on a footing with kings.
Though a slave to vice,
He practiced those virtues
Without which kings are but slaves."

The reason why his monument stands isolated is because Jack was a negro.

At the time of his death he was a substantial citizen, a land owner. John Jack's epitaph has made him immortal. His title to immortality is found only in his epitaph, which has made him to his own race, the prophet of that great deliverance that was to come to them in blood and fire, a century after he had worked out his own emancipation.

It was composed by Daniel Bliss, the oldest son of Rev. Daniel Bliss. It has been copied and printed times without number in this country and abroad.

Of John Jack's life as a slave we know nothing except that his master was Benjamin Barron. Probably Jack's life was not much harder than that of a hired farm hand. That he was a good servant and a good Christian we may infer from the brief eulogy graven upon his tombstone.

John Jack was not his name except as he assumed it after becoming free. He stands on the church records as "Jack, Negro." By 1761 he had earned the 120 pounds which was the price of his freedom and had also bought for 16 pounds, four acres of plowed ground from his mistress and for a small sum two acres more.

The graves of his old mistress and of her parents are unmarked and unknown, while their slave rests beneath a stone that bears an epitaph that will never be forgotten.—Selected.

HOME MISSION STUDY

Text: What Next In Home Missions

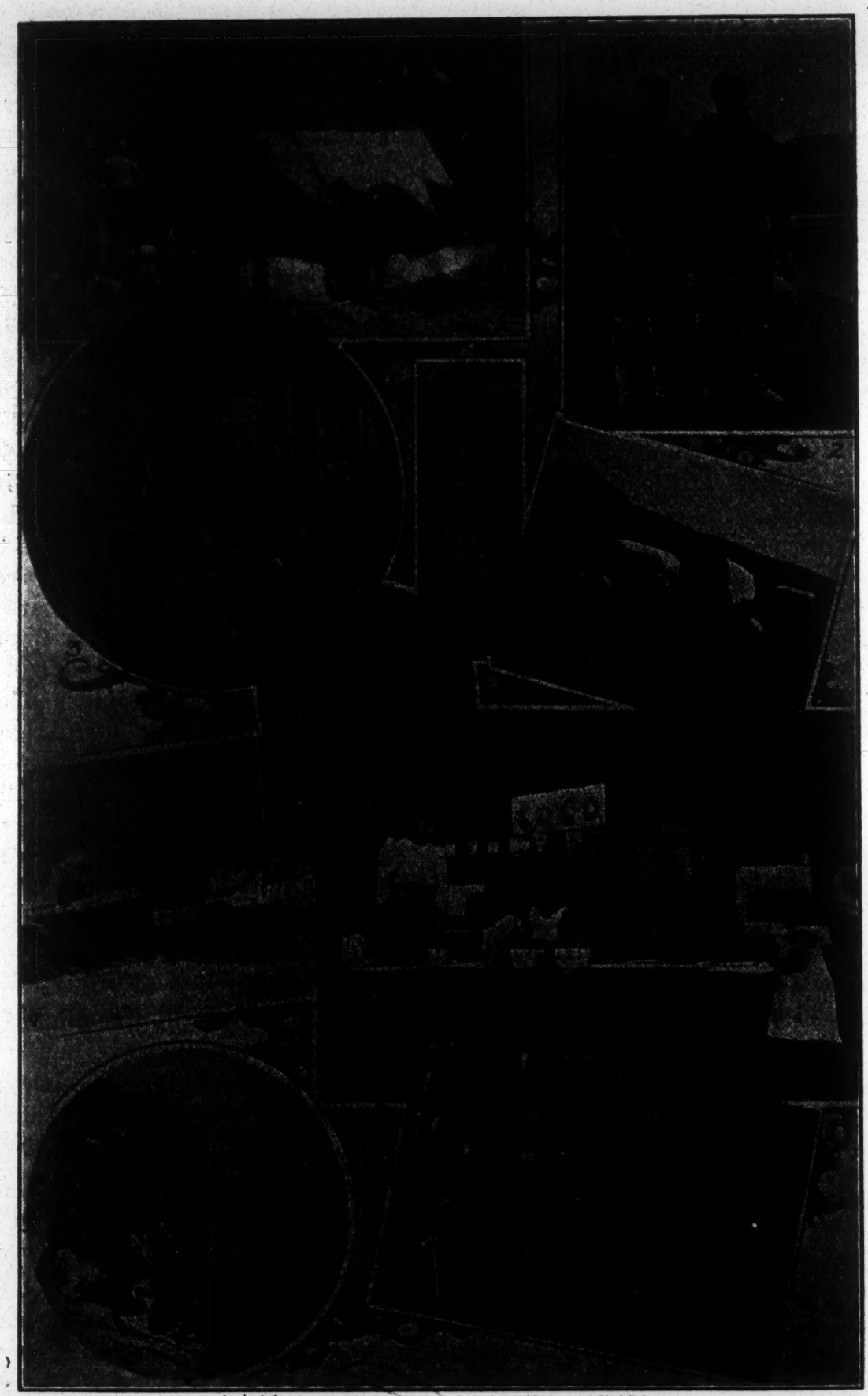
By William P. Shriver

Chapter V: Undergirding Democracy

By Mrs. Haidee Ewing Rankin

THE central thought of this study is that "The increasing purpose to *identify religion with every aspect and concern of human life* is found to be the informing spirit of the new home missions." Mr. Shriver gives concrete illustrations of this purpose. He takes us to the different fields and, through the work being done there and through the needs which are a challenge, "compels us to see that religion must identify itself with every aspect and concern of human life." He first introduces us to an Easter scene on a butte in southern Arizona where a group of thirty Pima Indians had met for a sunrise prayer service. From this point they could look over the valley of the Gila River where their home had been for generations and where Coronado had found their ancestors. Their numbers are now less than five thousand while at one time they numbered at least ten thousand. After their own fashion through these centuries they had built a crude civilization with agriculture as a foundation. They knew the art of irrigation, they raised corn, cotton, wheat, beans and melons in abundance. They lived in villages and enjoyed community life. While lovers of peace they were able to defend themselves when aroused by the depredating Apache. They were friendly to the early Americans and during the Civil War sold large quantities of grain to the Government. They had no written language but were well versed in their traditions. They were expert potters and basket weavers and have retained their reputation in those arts until today. It was when the white man settled in that country that two civilizations came into conflict. The white man settled on the waters above the reservation and diverted them from their channel, leaving thirty years of crop failure as a gift to the Pimas. Thus undernourished, the victims of disease, the tribe was rapidly reduced in numbers. The first son of Arizona to fall on foreign soil during the World War was a Pima Indian. "At the same time his old mother saw her little patch of wheat burn up in the withering sun of an Arizona summer. *The white man had taken the water from the Pimas.*"

After the Civil War, Charles H. Cook, who "longed to give himself to something more humanly constructive than the ghastly business and intrigue of war", became a government employee and later rendered service among the Pimas as a home missionary. After twelve years he gained his first convert and after nineteen years established the first church. We are told that today nearly two thousand are enrolled in active church membership. "Here evangelism has had its way, and an epochal work has been achieved in a generation. . . . . .



HOME MISSION SCENES IN NORTH AMERICA

1. A Miner's Camp in Alaska. 2. Eskimo Women in Greenland. 3 A Supper at a City Mission. 4. North American Red Indian. 5. Missionaries among the Mormons. 6. A Frontier Missionary in the West. 7. Among the Eskimos of Labrador. 8. Teaching the American Negro. 9. Indian Rug Maker in the south. 10. A Mountaineer's Cabin in Kentucky.

But the Pimas have remained in poverty." Recently nine out of ten school children were underweight and were without the right kind of food. "The Pimas had the Gospel, and civilization was in the building, but the civilization was not Christian."

DIRK LAY AND THE PIMA INDIANS

Mr. Cook was the pioneer who blazed the trail for the future work of a younger missionary who caught the vision that "religion must identify itself with every aspect and concern of human life." Dirk Lay, a Fresian by birth, brought up on a farm in Nebraska, a graduate of a theological seminary, adopted by the Pimas, soon saw the injustice in their situation. From experience he knew the labor involved in putting in and caring for a crop; he knew the loss of a crop. "He burned with godly indignation. He could not with a clear conscience preach the Gospel to starving Indians." This missionary intent upon the application of the principles taught by the Master whom these Indians were serving, was in 1923 in Washington. "He was energizing and directing with consummate skill one of the greatest Christian lobbies that had ever been marshalled behind a piece of just legislation. Appeals had been sent out through the country and "congressmen and senators were importuned to support a bill which carried an appropriation of $5,500,000 for the building of the Coolidge Dam on the upper waters of the Gila River."

The first purpose of this dam is to provide irrigation for the Pima Reservation and then for "such other lands in public and private ownership as could be served with the water impounded." This bill was signed by President Coolidge while Dirk Lay stood by his side. A few days after, at an Easter sunrise prayer meeting Mr. Shriver stood on the edge of the great canyon across which the Coolidge Dam was being built. He saw Dirk Lay and the civil engineer and designer of the dam, he saw the contractors, he saw Apache Indians, once the foes of the Pimas, cutting away the rock with steam drills. With the waters thus restored, a new era of history will be entered upon by the Pimas. "The replenished river flooding the fertile fields will make them blossom again as in the good old days, and there will be a surplus and a new prosperity, *an economic base for a Christian social order.*" This surely illustrates the larger aim for Home Missions. "The unquenchable faith of Cook in the human worth and possibilities of these pagan Indians. . . . The faith of Dirk Lay that if these Indians were given a chance they would make good. . . . . The amazing faith and precise science of Olberg and others, who dared prevision a great dam, who had the faith and courage to build it. . . . Here is instanced a project conceived and executed with justice and love." These larger aims for Home Missions do not mean a lost interest in personal evangelism. The church is now "interested in saving men wholly, in saving them in all the immediate and urgent situations of home and family, in industry, on the land, in local community, and in their relations to that wider world which closes in upon them and of which they are a part."

RESTATEMENT OF HOME MISSIONS NEGROES

Mr. Shriver invites us "to turn again to the field and to observe there projects which show something of the trend of home missions today." We are invited to visit the Fort Valley High and Industrial Schools located right in the center of Georgia and surrounded by a community of over half a million of Negroes, for four out of every ten in Georgia are colored. This school shows the influence of educational home missions on Negro community life. It follows the industrial plan of education as developed in such institutions as Tuskeegee. "Besides the regular academic course of twelve grades, each student is trained in some useful trade or occupation. The school farm and gardens, the orchard and livestock, furnish laboratories. The boys help in the construction and repair of buildings, and so become skilled in bricklaying, carpentry, plastering and painting. The girls engage in laundering, cooking, sewing and housework, and are taught dressmaking, basketry and weaving." The school does extension work in four counties. How familiar this sounds to us! It might be a report of one of our own schools!

A recent study tells of a survey made of the church life of some forty thousand rural Negroes. The survey indicated that a Negro neighborhood consists of from twenty-five to fifty families cultivating small tracts of land and with but little communication with other communities. These practically isolated communities are scarcely able to gain an average living and yet attempt to support a church. The result is readily seen. In contrast the survey also presents a community influenced by *a mission school.*

The church buildings average high as to size, character and upkeep. This mission school tries to organize the rural Negroes into large enough communities to sustain a good church work and it gives leadership and teaches better farming, for "no amount of Christian benevolence can permanently carry the deficit caused by ignorant agricultural conditions."

But what about the Negroes crowded in our cities? Are home missions concerned with them? What is the mission of home missions to these thousands? Lawrence A. Oxley, a Negro, who is an official in Public Welfare work in North Carolina says that the problems of the city Negroes "can only be relieved by slow growth and the *planting of the desire* among these people themselves to improve their condition."

Does not "planting the desire" become the mission of home missions in this case? The solution of the problem is the Negro's "It must come about through education and the effort of the trained leaders of the race for their poorer and less intelligent fellows." Home missions began their work by working *for* "a bewildered, almost helpless people just emerging from slavery and dependence." They now work *with* a people who have splendidly demonstrated their ability to help themselves. "Our conscious aim with the Negro is to release his own latent capacities, to encourage greater self-respect, to develop new faith in the contribution he has to

make to American culture, and to create a social atmosphere in which he can make the contribution." The expression of this enlarged spirit was found in a recent meeting of the state interracial commission of Tennessee when it was disclosed that interracial committees from sixty counties and cities were cooperating in a program of racial betterment and promotion of good will. "Members of the commission are leaders in church and civic groups, chambers of commerce, boards of health, education, welfare and farm organizations. This group has been at work for ten years as part of the general interracial movement in the South. Its activities include health, housing, sanitation, child welfare, crime prevention, justice in the courts, education, rural development and cooperation in church work. Progress was reported in all these lines and it was also shown that 'there had been no lynching in that state in the last year.' "

MOUNTAINEERS

We are next invited to visit activities among the Mountaineers and to meet Bonnie Lee Angel whose home is in a narrow valley shadowed by Big Bald Mountain, an isolated community because of bad roads which separate from the highway. The reason she gives is, "Our roads are bad because the people have never learned to bear and share responsibility in community problems." The character of the land is easily pictured when she says, "Sometimes the corn fields are so steep that, when hoed, half the corn has to be propped up with rocks to keep it from falling over." Her description of church and school conditions correspond. Concerning the future? Her reply is that the need is for schools, not ordinary schools but vocational schools that will teach "our boys how to make the most of an acre of ground, what crops grow best in this section, how to be good mechanics or good carpenters; and schools that will teach both girls and boys to be real community leaders." Or in other words the need is to "identify religion with every aspect and concern of human life." We should all stop long enough to read in "A Book of Remembrance," our August, 1928, *Womens Missionary Magazine*, about the "fourth milestone in the life of the Ezel, Kentucky mission." Just a brief sketch. A new building, complete in every way, a modern school building, a modern equipped home for the Superintendent and faculty, a farm of thirteen acres with a cottage and an athletic field of four acres, all buildings furnished light and water by a Delco system. Springing from such an equipment we find a well organized congregation, a Sabbath School conducted by one of the local workers. There has been a wonderful influence upon the community both on the physical as well as the spiritual. The homes are different and why shouldn't they be when four years ago the High School began with five and now has thirty-four? Five graduated from a four year's course last year and one was presented with a scholarship for four years by the Oxford College for Women. The credit of the success of the school is given largely to the staff of workers who

perform duties assigned, together with all church activities and home visitation. A new department has been added, that of weaving rugs, linens, scarfs, etc. There is a present need of a Manual Training Department and also for a Domestic Science Department.

Four years ago this congregation, whose members are mostly adults living in the community and property owners, were giving nothing to organized Church work; last year they averaged $11.19 each.

The report from Frenchburg gives an equally interesting experience. The greatest need of this school, Mr. Shear tells us is a new dormitory for the boys, a need that we should help the Women's Board to meet, for to house thirty-five boys and forty-five girls under a roof meant to shelter but the girls, is as Mr. Shear says, a task for one of giant proportions. It is expecting too much even of giants. The bringing of education and touches with the outside world to these dwellers in the Appalachian country is awakening in them a new and vital life, a telling ilustration of "applied Christianity."

MEXICANS AND OTHERS

We are next invited to visit our Mexican Americans or our Spanish-speaking Americans. These are not new-comers, far from it. The mountain valleys of New Mexico were settled by Spanish-speaking Americans whose ancestors came from Mexico three centuries before. The adobe village of Acoma with its old church tells of the capture of that village by "the good Fray Juan Ramirez" and of the subsequent establishment of a mission by him. This "apostle to the Indians. . . . bearing no weapons but love in his heart and a crucifix in his hand. . . . footsore and weary came to the foot of the rock" He was met by a flight of arrows which passed, leaving him unharmed in the shelter of a cliff. A little Indian girl fell from the summit of the rock, as the Indians supposed to her death. But the child was caught on a ledge. The Fray quickly took the child in his arms and stepped boldly into the path and carried her to the top of the rock. His greeting this time was one accorded as to a miracle-worker or as to one who came from the gods. His was a conquest of peace and he lived and labored among them for twenty years, teaching them to read and write and instructing them in the teachings of the Church. Later the story consisted of but dark chapters and for three hundred years the Roman Catholic Church was without a competitor in Latin America. Yes, the Spanish-speaking have been with us a long time. The old missions of California, Arizona, New Mexico and Texas tell an interesting story of our Southwest. Seven years before the Declaration of Independence, Junipero Serra began establishing missions along the Pacific coast for the Church of Rome and the Crown of Spain. And fifteen years before the Pilgrims came to Plymouth, the Spanish settled in Santa Fe. Let us read what our text says of the Spanish-speaking mountain villages and the Indian villages of today. These plazas and pueblos are communal. "Each head of a family has his home site in the village and works a small

outlying farm. All pasture land and water rights are held in common. Isolated in their mountain valleys, often at an altitude of six to ten thousand feet, where men still use wooden plows, and bulls and goats for threshing, these Spanish Americans live a drab existence, embittered often by poverty, ignorance and superstition. Others who have profited by the educational opportunity which has been given them by the mission schools have assumed places of leadership. Unable to make a living by primitive methods, many of these early Americans are beginning to leave their mountain farms and go off to the cities or to the beet fields of Colorado as common laborers." What about Protestant missions among Spanish-speaking Americans? Let us turn to the states of our Southwest, New Mexico, Texas, Arizona, Colorado and California where are towns in some cases less than twenty-five per cent American. Here is a race problem peculiarly our own. In New Mexico the native people have traditions and customs and a civilization brought down from before the days when General Kearney captured Santa Fe and assemblying the people in the public plaza said to them, "You are no longer American subjects, you have become American citizens." For more than two centuries these people had been Mexican in thought, training and speech. They have been American in name and in the eyes of the law for about eighty years—to what advantage?

At a conference held in El Paso, Texas, in 1926, to consider the interests of Mexican and Spanish-speaking people, it was stated that "Americans probably know less about the Mexicans than about any other people on the face of the globe." How many Mexicans are cultivating beets, picking cotton, harvesting oranges and lemons, mining, doing construction work? The government census tells how many enter the country legally but no one can tell how many just "come across." Estimates of the Mexican population vary from 1,200,000 to between two and three million. "Already half the population of El Paso and San Antonio is Mexican. Los Angeles has a hundred and fifty thousand Mexican residents. In scores of towns of the Southwest English is rarely spoken." In "Adventures in Brotherhood" (1924) we find this bit of information, "Of the seven thousand dollars which the State Legislature of New Mexico paid in salaries to its employees for the two months of last year's session, over one fifth was for translators and interpreters. 'That item, in terms of life, means that there are members duly elected to the Lower House of New Mexico who today cannot transact their legislative business in English.' "

"How much do most of us know about the Mexicans who are doing much of the hardest work in the several sections of our country? How much do we know about where and how they live? A comparison of American ideals and standards of home life with the homes of the Mexican migrant in this country is depressing. Shelters of burlap or palm branches, dust-stained and windtorn tents in a eucalyptus grove, box

cars on a side track, board or adobe shacks, houses built out of old piano boxes or second-hand lumber, or the city's cheapest rooming houses, are homes for thousands upon thousands of Mexican families. In such conditions little dark-eyed Panchito and Josefina are growing up, too often with practically no education. So many Mexican families are migrants that the children spend most of the months of the year picking cotton with their parents under the blazing sun of the Southwest, or pulling beets for ten or twelve hours a day. 'You cannot educate a procession.'" (New Paths for Old Purposes) How are we dealing with these people, these our neighbors? What happens when a little group comes to town to help in seasonal work? They live in tents, then the season over, some remain to help in other lines of work and live in shacks of their own making. As their numbers increase they become a "colony." "They become economic members of the community, for their labor is essential to its welfare." Their recognition by society usually ends there but sometimes a different thing happens. "Sometimes a community is intelligent enough and Christian enough to regard its Mexican residents not as a necessary evil but as neighbors who have more to give than manual labor. . . . In one town, for instance, a Protestant church was started among Mexicans, and with it a social center where English was taught; recreation and clubs were provided for boys and girls, and mothers' circles made help and advice available to the women. Little by little the American residents began to be interested." Later when a larger building was needed both Americans and Mexicans contributed to the funds, but the building, except the wiring and plumbing, was the work of the Mexicans. The whole city became proud of the building and of its Mexican citizens. This affords another illustration of identifying religion with every aspect and concern of human life.

SOCIAL EDUCATION FOR ADULTS

We are next asked to consider some phases of "social education for adults." Usually home mission educational effort is directed toward the child, and that very naturally for there is truth in the old saying, "As the twig is bent, the tree's inclined" but in more recent years it is dawning upon home missions that "It is never too late to learn." So we find programs arranged for older people and schools and classes open to them. "The curriculum of adult education is built about the needs and interests of the pupil as found in his work, his recreation, his family, his community, and in his increasing awareness of a wider world. Education is thus made more real, it counts more in actual experience. Doing and thinking are kept related and together." The Denver Labor College, under the auspices of the Methodist Church is an "expression of this new purpose to enrich adult life." Besides the Sabbath afternoon forums, it offers eleven courses of instruction given on two week day nights. The enrollment was two hundred and fifty. Labor Temple School, New York, under the Presbyterian Church besides its forums and lecture courses offers classes

for instruction. "The aim of the school is to give to adult industrial workers the opportunity to acquaint themselves with the best of the world's thought in those fields which will fit them to understand the life and society of today." In the mountains of North Carolina is established the John C. Campbell Folk School, supported by three denominational societies. It is modeled after the folk schools of Denmark which have been attended by one third of the adult rural population. Through sharing community activities and through its demonstration farm of one hundred and eighty acres it hopes to accomplish its aim. It is a school without requirements beyond "a serious desire to learn and grow, which gives no examinations and gives no credits. It is open to anyone sixteen years of age or over who will spend five days a week at study through the period of three winter months when farm work is lightest. Two afternoons each week are planned with special reference to such of the older members of the community as care to come in."

From this brief survey of the Chapter we discover that without any question Christian Education is an outstanding need for the "Undergirding of Democracy" and Christian Education is the "identifying of religion with every aspect and concern of human life."

SOCIAL WELFARE OF NEGROES, NEW YORK CITY

The Welfare Council of New York City has recently announced the appointment of a permanent committee on social problems among Negroes, the membership of which is made up of white and colored persons especially interested in the improvement of health and living conditions among the colored population. This committee is undertaking the coordination and extension of all the welfare work for Negroes in the city, and it will plan a unified social-welfare program for Harlem and other sections having large Negro populations.

A playground is to be established in Harlem, the expense to be met from the city's million-dollar playground appropriation.

AN INTERDENOMINATIONAL PASTORS' SUMMER SCHOOL

One of the important lines of cooperative work being carried on by the Home Missions Council through its standing committee on Rural Work is the Summer Schools for pastors at work in town and country fields. Last year the Council sponsored eleven summer schools, which were attended by about 1,000 men and women.

These schools organized especially for the convenience of country pastors have arranged their curriculum and instruction so as to meet the most intimate problems of any and all who shall attend. Pastors are given an opportunity to state their difficulties and the group, under the guidance of the instructor and with the help of his advice, attempts to analize and prescribe for the problem at issue. The lecture method is frequently used but is frequently interspersed with questions, reports of assigned readings and general discussion. The members of each group represent many denominations and varied types of experience. The benefits derived from this cooperative experience are invaluable.

A Twentieth Century Marvel

THE STORY OF THE OLIVET BAPTIST CHURCH, CHICAGO

By Mrs. J. K. Giffen, Knoxville, Tenn.

IN the days when a Negro crossed the Mason and Dixon line at the peril of his life, no one, least of all the Negro himself, could have visioned the Olivet Baptist Church as it stands today in the metropolis of the Mid-west. Yet, if it is not a dream come true, it is a prophecy come true, for many present themselves to our minds. And few churches in the history of the world have so fulfilled the veiled but suggestive prophecy "Despise not the day of small things." Organized about twenty-five years ago, with a membership of three, it now claims to be the largest Protestant church in the world, and since its present membership is 10,585, I think there will be few, if any, rivals to the claim.

Perhaps, too, a word should be said in regard to the character of the membership. Included in this vast number are more than ten lawyers, twenty physicians, fifteen pharmacists, dentists, trained nurses, real estate agents, manufacturers, members of the State legislature, assistant to State attorney-general, social service workers, printers, scores of stenographers, hundreds of business men, bank clerks, school teachers, and a great host of skilled and unskilled workmen. While this is true, Olivet seeks men not for their outward adornment, but because all alike are needy and loved of God. It strives to have all to think of it as was said of Christ—"The common people heard Him gladly."

The working force of the church at present consists of twenty-four paid workers (fourteen full time, and ten part time,) four of these being assistant pastors. In addition to these there are forty-eight presidents of circles and auxiliaries; one hundred and fifteen secretaries; a board of deacons composed of forty-eight members; a group of more than forty ushers; and other officers. These figures are not meant to give a complete outline of the work of the church, but only a suggestion of its magnitude.

The activities of the church include the ordinary forms of church work with which we are all familiar—Sabbath School, various missionary societies, young people's, intermediate, and junior organizations, and many others. It would be impossible in a brief sketch of this work even to mention all these departments. So I have decided to describe briefly some of the more unusual forms of work, which belong, in the nature of the case, to a large church in the heart of a large city.

These include the following: a day nursery, rated as one of the three best out of the forty-six recognized by the Chicago Association of Day Nurseries; a free employment bureau which in ten years has furnished employment for almost 4,500 persons; a Boy Scout organization which has the distinction of being the first in any Negro church in the city; a kindergarten which stresses health and sanitation, and gives scientific

instruction to mothers in the care of children; Olivet Working Girls' Home, furnishing rooms and healthful recreation for homeless girls in the city; a branch of the Chicago Public Library which aims to create in the young people a taste for good literature, and which has in five years circulated more than 15,000 books; Olivet Health Clinic which is in operation daily, serving many patients who would be unable to pay for medical attention; a social service organization which helps in home uplift; a Benevolent Society which gives nearly $3,000 annually for the relief of suffering; and a music department now composed of four choirs, a choral class, a junior girls' choir, a chorus of over two hundred voices led by a competent staff of musicians, and a community sing association.

Perhaps to United Presbyterians who like to be considered orthodox and "unmodern" in their religious tenets, the creed of this church as stated by its present pastor, Dr. Lacy Kirk Williams, would be interesting: "Olivet believes in, and most earnestly contends for, the supreme authority of God's Word; it believes that the Bible is the infallible guide in matters of religion and soul destiny; Olivet has no halting, haggling, negative notions concerning the Deity, the Resurrection, the Lordship of Jesus Christ, and salvation through His death and sufferings."

One very interesting feature of the Sabbath morning service, and one which other churches might well imitate, is a mild form of penalizing late comers. Those who arrive after a certain time are not allowed to enter the main auitorium, but are required to attend an overflow meeting in another part of the church. Needless to say, the rule works. Besides these two simultaneous meetings under the same roof, a Junior Church is also holding services with an attendance of three hundred or more. These are all ministered to by assistant pastors and helpers. No confusion; no crowding; perfect order! Well trained ushers, with gloves on their hands and bands on their arms, discharge their duties with military precision. No talking; no whispering; no beckoning across the auditorium; no scurrying of feet; no visiting; no last minute committee meetings. Many United Presbyterian pastors would like to see such a full house and such a devout congregation and all in their places on time.

And although in many ways the service seems very formal, there is withal a spirit of "hominess" all too rare in many of our churches today. I have never felt more welcome in any church in my life. And if one could divorce the phrase "having a good time" from its somewhat flippant meaning in every day parlance, and use it in its literal sense, it would certainly describe one's feelings while attending the Olivet Baptist Church in Chicago.

The cordial invitation to come again gives a newer and fuller meaning to the words of the Psalmist "I was glad when they said unto me, Let us go into the house of the Lord," for in this house are found not only reverence, but a joy and gladness strangely lacking in many houses of worship in this age.

We Also Change *

By Edith M. Dabb

AT a recent peyot hearing in Washington an old American Indian pleaded for the continued use of the harmful drug anhalonium. He wore the scalp lock, that badge of a group of Indian men symbolizing their adherence to ancient customs almost unknown to most of the young people. At the close of the hearing, to our astonishment, the old man came over to us, shook hands most cordially, inquired for our health, and said, "Where I send my girl to college?"

This one man's desires illustrate the changing ideas and ideals to be found not only among the young people in the Indian schools of the United States, but among the boys and girls, and even many older persons, on the reservation least influenced by the coming of white neighbors, moving pictures, radios, and the automobile. It is true, also, that the youth of all other races cannot change and leave the Indian young people uninfluenced. Not even reverence for age and home authority could keep the Indian girls, the special subject of this article, from the most primitive to the most advanced, from being driven, by the necessity for making new adjustments, into blazing new trails.

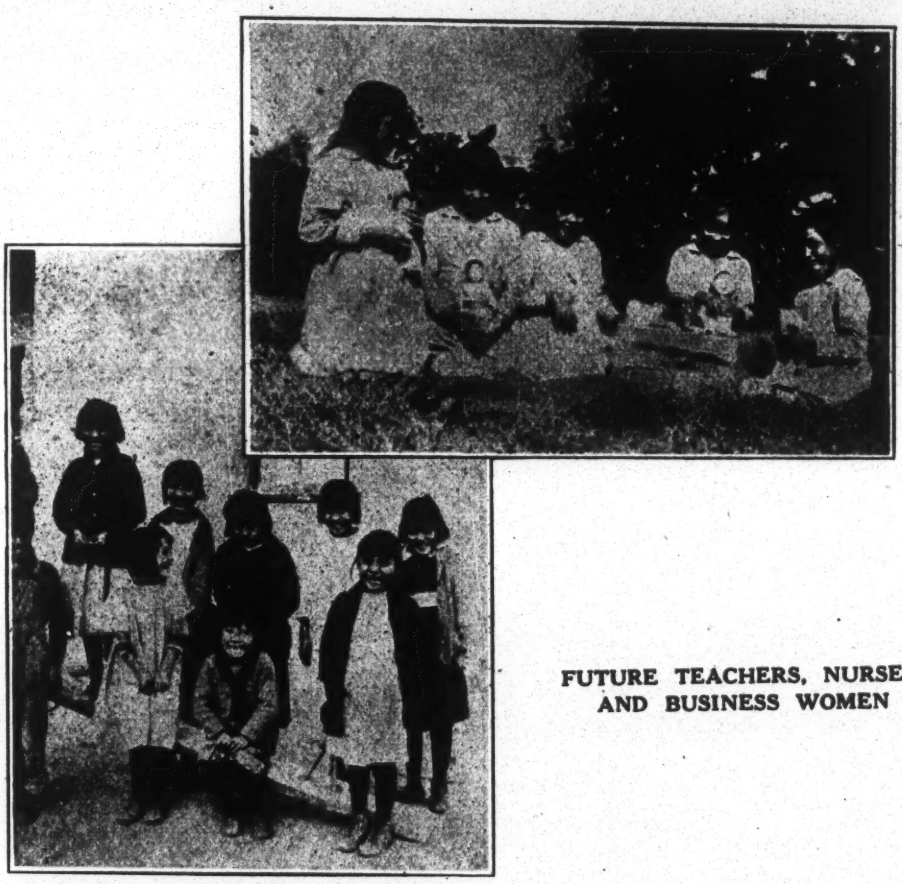
These Indian girls may be classified into three more or less overlapping groups, determined by their adherence to the past: the most primitive, the undecided, and the group at home in modern ways. Let us consider each of these in turn and the changes which have been taking place among them in these days.

The first group of girls is largely to be found in the Southwest, although some are in a few wikiups of western Oklahoma, and others in the mountains and out-of-the-way places of the extreme West. Casual visitors might think few changes had ever come into their lives, but one who knows them would see beneath the surface the struggle to live up to new ideals. Although these girls may have gone to school away from home for only a few years, although they may wear dresses like those of their grandmothers, yet in the care of their own children we see where the great change lies. Today these former schoolgirls will walk or ride miles to the nearest hospital for information on the next change of diet needed by the baby. Today these girls plan

* This article and the accompanying pictures are used by courtesy of **The Southern Workman.**

their children's education, including dreams of their future high grades in school, or even positions of importance in the small town not too far away. No longer will these girls force their children away from school back to early marriage on the reservation. Their own experiences away from primitive standards of life, ficulties of indecision are an ever-present, puzzling problem to be solved again and again.

They have had more than a taste of school life. They have seen some towns and cities with homes quite different from their own little one or two-room frame houses. Many have found surprising friendships with



FUTURE TEACHERS, NURSES, AND BUSINESS WOMEN

their friendships, the light of truth which has come to them from their school work, and the experiences in their home-economics courses, now so greatly improved in the schools, have been their inspiration and the great reason for their inner changes of thought and desire.

The second group of Indian girls is from the somewhat less primitive life of the plains and Indian communities not far from towns or the railroad. To these girls the dif- girls of other races, even of other nations, at the Y. W. C. A. conferences and camps to which they have gone. Only too well do they realize the monotony of life on the reservation or nearby town. They are sorry for the old grandmothers who cannot understand why these girls will not marry the old men picked out for them. They are sorry for their little brothers and sisters who are not having the "all-round" diet that makes for health, or the abundance of clean

THE HOME TO WHICH THE SCHOOL GIRL RETURNS

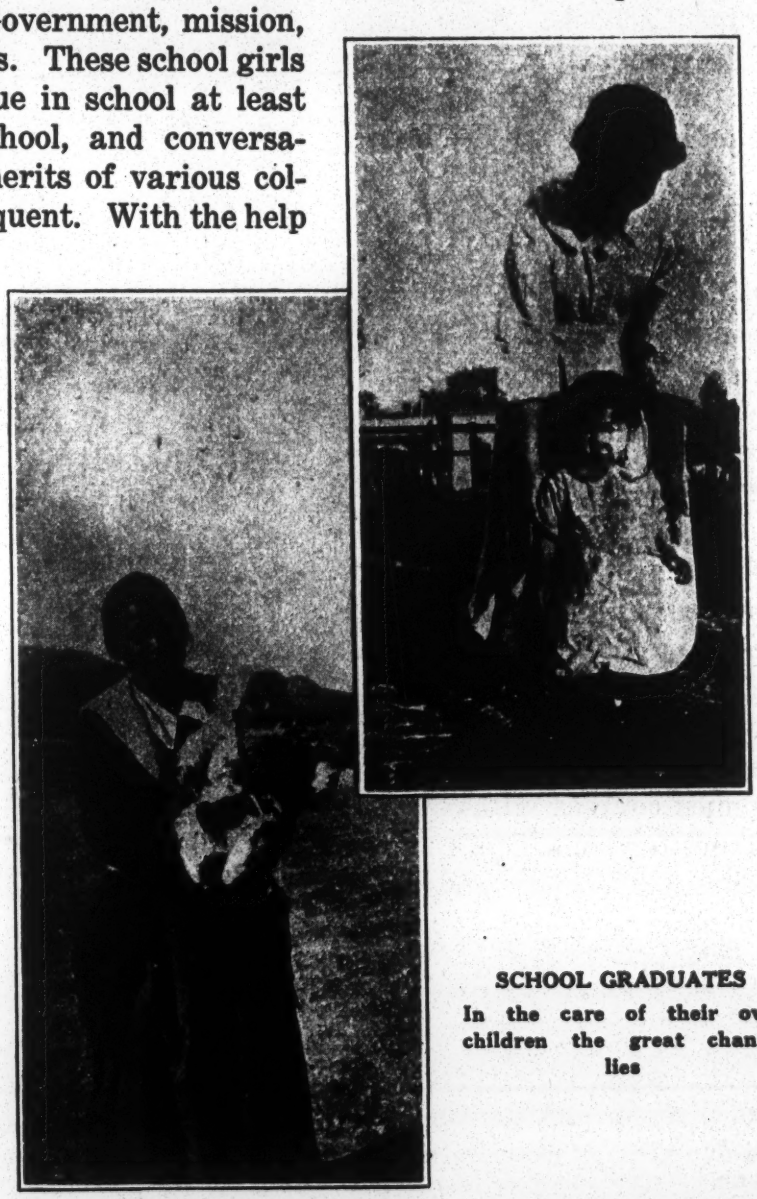
clothing which the children of the people for whom they have worked in the summer time have daily. Many of these girls are proud of their mother's positions in the Woman's Society of the little home churches, but are eager to have their parents experience the beauty of music, entertainments, pictures of other lands which they had so abundantly in school, the use of which was only beginning when their mothers were in school.

How can they best help their families, their small brothers and sisters, their drab little communities? Perhaps it is better that they go away and work hard to earn money to help those at home toward a new house, pretty clothes, and a good time. Perhaps it is better after all to follow the advice of the older people, to marry as their mothers have, to be among their friends, to follow the Indian road. Decision is determined all too frequently by the chance suggestion or by the desire of the moment.

At the other extreme from the girl of the desert is the comparatively few

NAVAJO CHILDREN

but constantly increasing group of girls from better homes, whose fathers and mothers have come through their own early struggles and difficult decisions to the point where they have made a place for themselves in some Indian school or small town, whose daughters are leading their classes both in Government, mission, and public schools. These school girls expect to continue in school at least through high school, and conversation about the merits of various colleges is not infrequent. With the help and encouragement of their fathers and mothers, with the example of girls of their own race who have "made good," these girls are looking forward to teaching, nursing, or business as a career, or even to some new occupations as yet untried by Indian girls. Of course they will marry sometime, but the present is in the foreground and there they see themselves beside the girls and women of the white race facing the difficulties of life today which they are eager to understand and experience.



SCHOOL GRADUATES
In the care of their own children the great change lies

At the heart of all these changes we see the influence of education and changing economic conditions. "A little leaven leaveneth the whole loaf." Certainly one feels the force of this remark when one visits an Indian

community today. Wherever there is a former Hampton student there is a spirit and a force which is working quietly but surely for that which is best. There are mission schools in various sections which have trained a courageous leadership devoted to the tasks before them. And there are the Government schools. These large boarding schools, built with huge dormitories and dining halls, must have more or less military discipline, in which individual help and training are difficult. Large appropriations from Congress would be necessary to put these schools on a cottage plan. Despite their shortcomings these schools are bringing these changes to the Indian people. Within the last five years much advance has been made in the curricula. Grades have been added in some schools and high schools started in others. Nurse-training courses correlated with some of the best city hospitals, normal training for teachers in Indian schools, business courses for clerks, bookkeepers, and stenographers, home-economics courses with experience in cottages for home life, and vocational courses training girls for positions in other schools—in all of these and in many other ways the schools are helping the young people to understand and prepare for the ways of life into which they are being forced.

Great as are the influences of the schools, and the forces of today in changing Indian life, beneath these is the intangible but powerful influence of the Christian religion upon a people that has always been reverent before the mysteries of life and earnest in the search for its meanings. From the years of quiet beginnings of new ways at the mission stations, through the religious training of the churches in the schools, guided by directors of religious work, and the experiences in Christian living which their Young Women's Christian Associations have meant to Indian girls, have come steadying influences and friendships. On these religious foundations many Indian girls have been able to stand as they reached forward to the new ways and the new thoughts of the difficult era in which we are all living. These girls especially are reaching forward into the future, unafraid of change, eager for more abundant life for themselves, for their people, and for the generations coming after them.

WHAT INDIAN GIRLS WANT TO KNOW

That the ways of white people and present day modes of conduct are as puzzling to young Indian girls in government schools and on Indian reservations as to other girls is revealed by recent questions. Miss Edith M. Dabb, executive secretary of the work of the Y. W. C. A. among Indians and long an authority on the life and customs of Indian women, has recently made a study of some of the inquiries made by young Indian girls.

Questions of honor, conduct, loyalty and truth are stressed. One that reflects the tragic clash between their old regime at home and modern ideas from school and college is, "should we do what our parents say or what our schools teach us, if they fail to agree?"

The Y. W. C. A. goes out to aid young Indian girls on reservations and in schools, helping them bridge the difficult period of transition between the "ways of the blanket" of their parents and grandparents and the white man's religion, education and sanitation, after they leave school.—Y. W. C. A. Bulletin.

Foreign Correspondence

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

MRS. MARGARET McVICAR WATSON, Cairo, Egypt

MRS. MARGARET McVICAR WATSON
Cairo, Egypt

The following words of appreciation of the life and work of our dear "Mother Watson", very inadequately tell the whole story of her long, wonderful life, lived so quietly, so sweetly, so full of service for others. How we all loved her, how we all loved to be a guest in her cheery, well-ordered home. Many were the guests of this home, among them some of the great men and women of the world; and always whether great or humble, the guest was made to feel the cheer, the real "hominess" of this hospitable Christian home with Dr. Watson as the genial host and Mrs. Watson the efficient motherly hostess.

And then twelve years ago, when after fifty-five years of service together, Dr. Watson was called to the Heavenly Home, we all wondered how Mrs. Watson would be able to give up her life work as a Home-Maker. With what grace and sweetness she adjusted herself to a new mode of life in old age! These twelve years since Mrs. Watson gave up her own much beloved home life to live with others during her declining years, she has always been a welcome and honored guest here and there during the frequent intervals when her son, Dr. C. R. Watson and family, would be away from Egypt.

I am sure Dr. Watson of the American University in Cairo will not mind my quoting a few words from a letter:—"Mother's life seemed so complete and her end so peaceful that I must confess to a feeling that thanksgiving to God should replace sorrow, for the words of Scripture had been fulfilled; 'death was swallowed up in victory.' So we tried to make the funeral service particularly marked by thanksgiving and hope. Anything of gloom or regretfulness that she did not live longer seemed to me dishonoring God who had granted her ninety-five and a half years of life filled with so many tokens of His goodness."

Her life has almost spanned the history of the Mission there being but six members in the infant Egyptian United Presbyterian Church when she came with her husband 67 years ago. Now this church numbers 20,000 members.

We praise God for her life lived so true to Christ, and so full of love for others.

Minnehaha Finney.

The dimensions of Mrs. Watson's life were so vast, I do not comprehend them. I do not know how to measure a life of ninety-five and a half years. I cannot estimate the values of sixty-seven years of missionary service.

It was our great privilege to have her with us for three months last summer. Her very presence was a benediction. Did one feel weary, worried, old? It was rejuvenating to realize that Mrs. Watson had come to Egypt as a missionary, before we were born, and she was still active and helpful. Did one feel inclined to complain about anything? Her smile and good cheer were tonic to the soul. She would not let anyone wait on her, and we had to be on the alert to keep her from waiting on us.

We were invited out to dinner one evening. The day had been a busy one for me, and I secretly wished I could go to bed instead of dressing up and going out. I knew that Mrs. Watson had been suffering that forenoon. When I went to see if I could help her, I found her ready to go. She was a marvel that evening, so queenly, and cheerful and forgetful of self.

The peace, and faith, and love, and hope, and joy, and out-flow of such lives as hers, speak of the in-dwelling Christ.

Her faith in Christ seemed massive, unshakable, beautiful, like some great Egyptian obelisk carved from solid rock, standing unshaken through the centuries, polished and beautified by the trials of life.

Ella Barnes.
Fowler Orphanage.

Dear Mrs. Watson has gone home and perhaps no one will miss her more than I who lived with her in her pleasant home for more than thirty years.

We hurried back from our meeting of the Missionary Association when we heard that she would likely go very soon. She had not been able to go to church for some time. She was deeply interested in everything concerning the Mission and the Lord's work. We came back by the first train which left Assiut getting to Cairo and home about eight P. M. A telephone message told us that she was a little better. She was living some distance away with her son and his family at the American University. The next morning I went to see her. She was not able to talk much but said "tell me what has been done at the Association." She was distressed as are we all, at the twenty-five per cent cut and reduction.

She lived until Friday night but could not talk much and slept much of the time. When I last saw her Friday evening she could not talk but kissed me saying "Good-bye" with a smile. The funeral was very large

for she had many friends who called her blessed.

"Blessed are the dead who die in the Lord."

Margaret A. Smith
Cairo, Egypt.

Mrs. Watson was one of the few links in the mission field who connected the present generation with the past, and there are many who call her memory blessed. She and Dr. Watson came to Egypt in 1861, when it required courage, and constancy of purpose to carry them along. The heart of her husband trusted in her, and their home was bright either for resident missionaries or transients or for distinguished guests, and in her unostentatious way she encouraged many in their spiritual lives. She continued to enjoy the church services until October 7th when there was a communion service conducted by Dr. Charles Watson, her much loved son. She said: "I think this will be my last coming to church." And so it proved, and she entered into rest on January 11th at her son's house. The last words I heard her say were, "And I will give you rest." I asked one of our Egyptian ladies what she thought were the outstanding characteristics of Mrs. Watson. She said: "She had the simplicity of a child with the wisdom of the wise. ..Humble and gracious."

Anna Y. Thompson

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

MRS. BLANCHE ANDERSON—MRS. ANNA H. CAMPBELL

In memory of our two beloved friends, who have spent years of devoted service for the Master in India.

MRS. W. B. ANDERSON

MRS. BLANCHE ANDERSON
Cut furnished from Mrs. George Moore Memorial Fund.

I like to think of Mrs. Anderson as I knew her in the early years of my missionary life when we were working together in Gujranwala district. She wasn't able to live in a tent because of the terrible sun headaches she always had there but she was ever vitally interested in all our work and kept in such close, sympathetic touch with it that we thought of it as hers as much as ours. She so truly loved India and India's people that she counted no sacrifice too great if made in their behalf. She cheerfully gave her husband to the work in the villages even though it meant his continued absence from the home circle. She did many things to keep us from being lonely in camp and to save our time for the work there. Her good cheer and ready humor delighted us, her prayers sustained us, her loving sympathy caused our hearts to glow. She is very lovingly remembered

in Gujranwala though her years here were but few. The educated young people ever delighted to gather in her home where they spent many happy hours with her in wholesome, helpful intercourse, in prayer, and singing praises. She gathered a little group of English speaking boys and girls from the Christian community into a Sabbath School class with her own children. She taught them Christmas carols and trained them for a delightful little entertainment their fathers and mothers will never forget. Such little acts of human kindness live long in others lives.

A woman who has long been one of the noblest leaders of the Church here was worn out and discouraged. Mrs. Anderson noticed this and invited her to spend a time in her hill home. For many years this daughter of India loved to tell of the blessing which came to her in that home which seemed to her more like her dreams of Heaven than any she had ever known.

Mrs. Anderson was so alert to grasp the opportunities to do the little, kindly things so often crowded out in a large and busy Mission station. She could be so very tender with sorrowing mothers who had laid away their little ones, she could be so gay with those who were full of spirit and wanted some one to understand their joy, she could take time to hear of hopes and fears that could not be mentioned to less sympathetic ears.

When on furlough it was my great privilege to share the Missionary Home in New Wilmington with her for a few weeks. The many talks and times of prayer together there showed that she was still a missionary in every true sense of the word. Her heart was so much in India in those days. She longed to go back should the way open, to the land whose need had so gripped her heart. She wanted to know all I could tell her of so many of India's sons and daughters. Her heart burned within her as we talked and prayed and worked for India and other dark places of the earth.

We missionaries find it hard to think of her as dead and indeed we do not need to. The life upon which she has entered must be rich and full and wonderful and we know that she would have us rejoice with her in the Lord who has made it possible.

Hazel Bennett.

For thirty-one beautiful years Blanche H. Anderson was my bosom friend. She shared with me the great sorrows of her life, also many of her joys. We had blessed fellowship in the Lord's work, and yet when the Editor for India asked me to write an appreciation of her I felt this was something too sacred to produce in words so I am going to let God's Word talk about her.

"The heart of her husband doth safely trust in her, so he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and deliver-

eth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed; her husband also, and he praiseth her."

My friend was like that.

Emma Dean Anderson.

The first time I met Mrs. Anderson was on April 25, 1902, when I came to Rawal Pindi with my husband who had taken up work in Gordon College under Rev. W. B. Anderson. We both were strangers to Rawal Pindi, and the Andersons took us in to be their guests for the first day. Mrs. Anderson was very kind to me, and cheered me by her love and thoughtfulness.

Very shortly after our coming here, a man died in the Christian community; the funeral was largely attended and what greatly surprised me was to see Mrs. Anderson comforting the forlorn widow, seated with her on the bare cold ground in the graveyard. To me it was an unusual sight, which made a deep impression on me. This was only one instance that showed her beautiful Christian character, and her sympathy for sufferers.

She loved to do kindly little acts. One such act I remember even yet. An old Christian *Ayah* (children's nurse) came one hot summer day to see her, just on a friendly visit from a distance of four miles. Mrs. Anderson was very pleased to see her, and after a little talk, she went to the kitchen and prepared a cup of tea for her, as the cook had gone away after his morning's work. Her excuse for taking this trouble was that she could not allow old Elizabeth to go away without something to refresh her, after her long journey of four miles. Elizabeth is still alive, and remembers that act of consideration and talks about it. It, in itself, may not seem important, but it showed her kindness of heart for even the humblest Christian woman.

Another side of her character was seen in her getting together, on Sabbath mornings, a little Sabbath School class for the wives and children of the domestic servants. In the same way, wherever there was sorrow or illness, she was sure to be there to comfort and console the family.

Even after she left Rawal Pindi in 1904, for another Mission Station, she kept up her friendships here. A few months ago, just before she died, she sent me a photograph of herself, to assure me that she had not forgotten her friendship for me. I greatly prize her love for me during all these years.

—Mrs. P. Ponsonby, Wife of one of the Professors of Gordon College, and she Head-Mistress of a Government Girls' School.

MRS. ANNA HAMILTON CAMPBELL

A feeling of real personal loss comes to us as we realize that Anna Campbell has left us, and that our earthly fellowship with her is broken.

She was Anna Hamilton when I first came to Zafarwal, twenty-three years ago, and had been in the work only one year. It was a great burden to be placed upon one so young, not only the responsibility of all the women's work in the city and District, but also the task of guiding and directing a new Missionary, which, as any one knows who has done it, is not always easy.

Anna had made good progress in the language, and most of the teaching I gave the women during my first year was trying to repeat what I had heard her say.

MRS. ANNA H. CAMPBELL
Cut furnished from Mrs. George Moore Memorial Fund.

We were together in Zafarwal until she went on her first furlough. She was very faithful and conscientious in her work and helpful to all about her. Though she was in another District when she returned from America, she has never been forgotten in Zafarwal. Only a few days ago, one of our evangelists said, in speaking of her, "We never thought of her as Mrs. Campbell, but as 'Our Missahiba'."

Nancy A. Hadley,
Zafarwal, Punjab, India.

In 1902, during my first furlough, I received an invitation from the Conemaugh Presbyterial to speak at their coming meeting. Before I had decided that I could go, a letter came from Mrs. John Miller of Blairsville, Pa., inviting me to her house to meet two young women, who were interested in Foreign Mission work. I knew then that the Father was planning this and accepted the invitation.

Arriving at Blairsville, I met two lovely girls and one of these was Anna Hamilton. I immediately coveted them for the Lord's work in India. We talked of the things that are called hardships, but especially of the joy of following the command of our Lord to go into all the world and preach the Gospel. Miss Hamilton and I shared a room and there in the quiet of the night we talked and prayed. In the morning, before we left the room, Anna told me she felt that the Lord was calling her to India.

After her year of language work, she was sent to Zafarwal District, and her zeal and love for her Master were soon noticed in her work among the Indian women.

In 1911, she and I were sent to work among the Mohammedan women of Rawal Pindi District. We had four beautiful years together .

She was so sweet and gentle and had such a gracious way of presenting the Gospel of a Loving Saviour, that the Mohammedan women, seeing this same love for them, were drawn to her. Our camp was moved by ox-carts and we drove long distances many times, but her person always remained neat and tidy, and her soul serene.

She played the organ and in many places, the boys and girls gathered in the tent in the evenings, sang the Psalms in Punjabi, and listened to the Gospel Story. I know one young Hindu lad, who became a Christian, having first heard the Gospel in those little tent meetings.

I am comforted in the thought that my beloved friend will be waiting in the Presence of the Father, to greet me with her sweet smile, when my day's work here is done.

Mary A. Lawrence.

"The Life and Influence of Mrs. Campbell in the Christian Training Institute, Sialkot, where her last years of service were spent."

It is sad news, indeed, to the C. T. I. to learn that we can no longer look forward to seeing and welcoming our dear Mrs. Campbell next fall. The loss to the School cannot be measured

and we will miss her quiet influence for years to come.

It would indeed be difficult to find another who could make a place for herself in the hearts of so many boys. In a school of two hundred and fifty boys and young men in India, it is not easy for a woman to find a way in which she can make her influence felt.

Mrs. Campbell faithfully conducted the "Juniors" every Sabbath afternoon and although attendance was not compulsory and the requirements were high, the meetings were always well attended. I often marvelled at the way Mrs. Campbell was able to make those children really want to learn long passages from the Gospels and Epistles. She neither punished nor offered rewards,—unless an occasional picnic and a Christmas celebration might be termed as rewards. I remember one year, when practically the whole class—little boys in the 5th and 6th classes—repeated the whole First Epistle of John.

I have often sat beside her during a congregational or prayer meeting and had her point to this or that boy in the higher classes who had been in her "Juniors", three, four, or five years ago. Almost invariably I noticed that the boy was a real leader in the school. Who can say where the influence of Mrs. Campbell's Juniors will stop? The Bible that they have stored in their memories will be with them throughout life.

I remember one incident so characteristic of her. It was one night of the awful "flu" epidemic in our school two years ago. A boy had died and his funeral was to be at eleven o'clock that night. Mrs. Campbell was not at all well. I tried to persuade her that she need not go, that she needed the rest: but she said, "I just can't think of that poor boy being buried and his mother nowhere near. I feel like a mother to all these boys and think his own mother would appreciate, if she knew I went"—and she went, although the funeral was after midnight, instead of at eleven. That service was so characteristic of all her work. She was not expected to go. We were the only women there. It would not have been considered strange of her not to go, even had she been feeling strong. And it was certainly not done "to be seen of men", for very few indeed were there to see. Her heart was so big that she was continually doing that service which was more than was expected of her, endearing herself to all of us.

Mrs. Aurel Anderson Foster,
Christian Training Institute,
Sialkot, India.

A Tribute from Mrs. Maula Baksh, wife of the Head-Master of the C. T. I.

We, the people on the Christian Training Institute Compound, were greatly shocked to hear, last Sabbath, of the death of Mrs. Campbell, for whose recovery we had prayed last week. No word had come from her or her husband, to prepare us for this sad news.

On hearing it, the women on the Compound came together and began to talk of the useful life of Mrs. Campbell. The writer knew very little about her, having been on the Compound for only a few months, before she left for furlough, but the others who had lived with her, testified to her Christian life in such words as;—"Mrs. Campbell was a sister to us; she shared our sorrows and joys as one of us. Whenever a teacher got married, she used to welcome the new couple and try to make them comfortable. When some family was visited by death, she made it a point to see the bereaved ones and to comfort them. On the birth of a child on the Compound, she was very happy and looked to the comfort of the mother. She was always ready to help the sick in all possible ways,—by sending for the Doctor, removing

them to the Hospital if necessary, visiting the convalescent and sometimes buying medicines and nourishment for them.

The children were always very glad to meet her, for she had a smile for each one of them. On Christmas, she remembered all the families and especially the little ones with a little gift.

She always thought how she could be of help to her Indian sisters. She worked for them by conducting the meetings of the Women's Missionary Society and teaching Sabbath School classes. She found time to take a sewing class, in which the women worked with their hands and listened to some story read by one of them who had no work for that day; in this way, many interesting and instructive books were read through."

She was a fine, Christian woman and a very sympathetic Memsahiba.

We pray that God may give His Peace to the bereaved husband, little Helen, and other relatives.

Of these loved ones, we may truly say:
"Ah! though your souls have gone to rest above, India still knows the sunshine of your love."

A VISITOR'S IMPRESSIONS

Following are some extracts from a letter written by Rev. James Gilbert Mason, D.D., Pastor Emeritus after fifty year's pastorate in the Presbyterian Church at Metuchen, New Jersey. Dr. Mason was on a visit to his daughter and family who are in the Presbyterian Mission of the Punjab. This letter was sent to the Presbyterian Advance for publication, some time ago.
—India Editor.

My impressions of nine months ago, on coming to India, have only been deepened, as I have seen more and come into touch with our workers, becoming sympathetically acquainted with intelligent Indians and the present life of India. Certainly today is a day of promise in India, as in China and Japan. Opportunity is calling loudly for more missionaries and better home support in prayer and finance.

While the "Mass Movement" among the "untouchables" seems to have somewhat subsided, steady progress is manifest in evangelism in both city and district. There is an increasing demand that it be linked more closely with educational and social activities for the great multitudes of India's population, who are yet illiterate and living in the thousands of villages.

Intelligent India is opening the door. The attitude of the upper class, educated Indians is kindly and tolerant, and more responsive. It looks like there might be a mass movement from among these. A few are confessing Christ these days. Here in the Hindustani Church recently a Mohammedan and a Brahman were baptized.

The Christian workers are coming closer together. The "United Christian Church of India" may include all workers soon. The Punjab Church last year, increased her offerings 12½% and the prospect of a strong indigenous Church is rising in the future.

Surely the door is opening. The discouragement comes from the Home Church. The persistent deficit in offerings means no new missionaries possible; the resignation of some from the fields perhaps; and certainly means no entrance into the opening door of opportunity.

I would like to broadcast the cry of the Master to our pastors and people in America. "The harvest field is indeed white, but the laborers are too few. PRAY, SEND MORE LABORERS."

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

A MESSAGE FROM THE PRESIDENT OF THE W. G. M. S.

Dear Members and Friends of the W. G. M. S.:—

As the days begin to lengthen and the sun rises higher in the heavens we begin to look forward to the summer and the annual Convention which meets in the city of Philadelphia, June 14th—18th.

Scarcely had the doors closed on the Buffalo Convention before the Women of Philadelphia began to plan for our coming, and the messages which came from the local committee make us realize that we are going to receive a royal welcome.

It is a great privilege to be a delegate to a National Convention, and, like almost everything else in life, we get out of it according to what we put into it. I have just been looking over the report of the Buffalo Convention. What a fine number of the Magazine that was! How much we appreciate the pictures of the workers from the different fields! But have we carried out the recommendations made in that Convention? If we have forgotten let us read them over again.

The past year has been a wonderful year in our civic life. How grateful we are for the two outstanding victories. Many godly women worked and prayed that a good man might be placed in the Presidential chair and God answered our prayers. Again did the women work and pray that our Senate might ratify the Kellogg Peace Pact and it was done. Are we working and praying just as hard for victories in our Church Life?

We rejoice and are thankful that the work under the Women's Board has not had to be curtailed for lack of funds. But are we doing everything in our power to help keep our missionaries under the Foreign Board in the field? It was in such a crisis as this that our Thank-Offering Department was born, and what a blessing it has brought to the women of the church. Perhaps God is waiting for the women to act at this time.

As we plan the program for the coming Convention our prayer is that all who come to this Convention may get a new vision of Christ the Savior and His program for the church and may return to their own Presbyterials inspired to carry out His program. This will be possible only as we permit the Holy Spirit to work in and through us.

With deep appreciation of the many kindly greetings of friends and assurances of their cooperation in prayer.

Yours in anticipation,

Mrs. Walter M. Hopping.

* * *

THE MAGAZINE SHOWER

It has been the custom for many years to have a MAGAZINE SHOWER at the Annual Convention of the W. G. M. S. This year will be no exception. Will all Literature Secretaries in both local and presbyterial

societies make an effort to send new subscriptions with the delegates so that no one may come empty handed.

* * *

THE MRS. GEORGE MOORE MEMORIAL FUND

Every few weeks we receive a letter asking, "Is the Mrs. George Moore Memorial Fund completed? If not is the account still open for contributions?" We reply, "The Fund is not completed and the account is still open."

We have received at this date, March 16, $7700.82. This money is in the hands of Mrs. J. B. Hill, Treasurer of the W. G. M. S. who has it invested for *The Womens Missionary Magazine.*

Many societies have not yet contributed to this Fund. May we not ask that before the Philadelphia Convention every society may send some contribution to help complete this Memorial Fund.

* * *

A ONE HUNDRED DOLLAR BILL

Did you ever see one? Candidly we never had. What joy came to us to receive a registered letter containing a one hundred dollar bill for the Mrs. George Moore Memorial Fund.

The donor is a woman who lives outside the bounds of our church but who still clings to her first love—the United Presbyterian Church and the W. G. M. S. We wish to thank her for this generous gift.

Are there not many other women who could send gifts large or small to help the Magazine and to perpetuate the name of a devoted servant of the church?

* * *

SEVENTY-FIFTH ANNIVERSARY OF THE UNITED PRESBYTERIAN CHURCH

The General Assembly committee on Seventy-fifth Anniversary of the United Presbyterian Church of North America, held its initial meeting last Tuesday, February 19. The committee consists of fifteen members and is representative of the various sections and interests of the Church. This preliminary meeting devoted most of its time to a general survey of the necessary interests to be taken into account in the preparation of a program of activities and services looking to and including the Seventy-fifth Anniversary in 1933. Plans were made and committees appointed for another meeting of the committee immediately preceding the General Assembly in May.

* * *

A group of Scriptures characterized by the curious word "Diglot" is published by the American Bible Society. Portions of the Bible and the whole New Testament are printed in two languages side by side. These are to be had in thirty languages with English as a parallel language. For a circular with full information address The American Bible Society, Bible House, Astor Place, New York City.

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

Life Members

410. Mrs. R. M. McCrackin, Goldfield, Iowa, By W. M. S., Ellen McLaughlin Circle and Alta French Guild of Goldfield, Iowa.
411. Mrs. Anna Lewis, Bristol, Colorado. By the Bethany S. S. Class.
412. Mrs. Charles Simpson, Hebron, Indiana. By herself.
413. Mrs. William Sigafus, San Francisco, California. By a friend.
414. Mr. Augus Beaton, (In Memoriam) By his daughter, Mrs. A. B. Joseph.
415. Mrs. Rudolph Gyselman, San Francisco, Cal. By Mrs. W. O. Fisher.
416. Mrs. James Irvine, San Francisco, Cal. By Mrs. Gertrude A. Halverstadt.
417. Mrs. E. E. Forsythe, Lisbon, New York.
418. Grace Gordon, Lisbon, New York.
419. Mrs. C. B. Wright, Lisbon, New York.
420. Mrs. U. G. Quant, Schenectady, N. Y.
421. Mrs. Janet Owen Jones, Schenectady, N. Y.
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423. Emma P. Gracey, Newville, Pa. By Mary B. Knisely.
424. Maude M. Miller, Sheikhupura, India. By Lewistown Y. W. M. S.
425. Mrs. Maria A. Hofsteater, Spokane, Washington. By friends in the Third U. P. Church, Spokane.
426. Mrs. Hazel Mack Huling, Blair, Oklahoma. By her father, Mr. A. K. Mack.
427. Mrs. Lena Benson, Guthrie, Oklahoma. By her mother, Mrs. Henrietta Kengalle.
428. Mrs. C. McLeod Smith, Oklahoma City, Okla. By W. M. S. of Oklahoma City.
429. Mrs. A. Jardine, Cleveland Ohio.
430. Mrs. D. J. Anderson, Cleveland, Ohio.
431. Mrs. Allen Johnston, Cleveland, Ohio.
432. Mrs. George Curphey, Cleveland, Ohio.
433. Emma Irwin, Cleveland, Ohio.
434. Mrs. Sara Azdell, Lisbon, Ohio. By W. M. S., Lisbon, Ohio.
435. Verde Pierce, Lisbon, Ohio. By W. M. S., Lisbon, Ohio.
436. Mrs. Martha Huston, Lisbon, Ohio. By daughter.
437. Mrs. L. S. Firestone, Lisbon, Ohio. By Mrs. R. W. Firestone.
438. Mrs. Louise Loehr, Lakewood, Ohio. By Mrs. J. S. McBride.
439. Annette Thompson, Youngstown, O.
440. Isabelle Thompson, Youngstown, O. By sisters, Anna Thompson and Mrs. Agnes Brownlee.
441. Mrs. Alex Irvine, Youngstown, Ohio. By daughter, Agnes.
442. Mrs. Sadie Baker Murray, Youngstown, Ohio. By Mr. and Mrs. Earl M. Blair.
443. Mrs. Howard Byham, Seattle, Wash. By Dr. and Mrs. R. M. Morrison.
444. Mrs. M. F. Hilty, Youngstown, Ohio. By daughter, Maude Hilty.
445. Mrs. Grant Dalbey, Youngstown, O. By Dr. and Mrs. W. P. Wiegering.
446. Mrs. Fred Moore, Youngstown, Ohio. By Mrs. John Heslip.
447. Mrs. Harry McClelland, Youngstown, Ohio. By her husband.
448. Ethel McMaster, Youngstown, Ohio. By her mother.
449. Mr. J. J. Armstrong, Youngstown, O. By his wife.
450. Mrs. Alfred Kerensky, Youngstown, O. By Mrs. Marie Simlike.
451. Mrs. Harry Thomas, (In Memoriam) By her daughter, Mrs. T. R. Scott.
452. Mrs. Mary J. Adams, Akron, Ohio.
453. Mrs. J. R. Grant, Struthers, Ohio. By her Sabbath School Class.
454. Mrs. Marie Ray, Struthers, Ohio.
455. Mrs. William M. Thompson, Carnegie, Pa. By friends.
456. Mrs. J. W. Gilbert, Carnegie, Pa. By a friend.
457. Mrs. Charles F. Hall, Carnegie, Pa. By a friend.

458. Mrs. Georgia M. Black, Carnegie, Pa. By a friend.
459. Mrs. Bella Sellers, Pittsburgh, Pa.
460. Mrs. Elizabeth J. Oglesby, (In Memoriam) By relatives.
461. Mrs. J. Lee Rodgers, Pittsburgh, Pa. By Miss Ora Bell.
462. Mrs. J. Woods McCormick, Pittsburgh, Pa. By J. Woods McCormick.
463. Mrs. George M. Paisley, Pittsburgh, Pa.
464. Martha S. Hayes, Canton, Ohio.
465. Margaret Danver, Pittsburgh, Pa.
466. Mrs. Fara Hanna Martin, Little York, Ill. By Little York W. M. S.
467. Mrs. Blanche E. Martin, Little York, Ill. By Mrs. Fara Martin.
468. Mrs. J. C. Wallace, Little York, Ill. By Mrs. Fara Martin.
469. Mrs. John Scarr, Rock Island, Ill. By Third Rock Island W. M. S.
470. Mrs. Charles L. Henry, Sterling, Kans.
471. Mrs. Lulu Schafer, Sterling, Kansas. By her father, Mr. R. L. Pollock.
472. Mrs. Howard L. Thompson, Sterling, Kansas.
473. Ruth Terwilliger, Schenectady, N. Y.
474. Flossie M. Showers, Schenectady, N. Y.
475. Mrs. Carl F. Hoffman, Butler, Pa. In memory of Mother.
476. Mrs. Edward J. Bowman, Butler, Pa. By Meridian W. M. S.
477. Hazel M. Anderson, Butler, Pa.
478. Bell Montgomery, Grove City, Pa.
479. Mrs. Minnie Jameson, (In Memoriam) By daughters, Mrs. Luther Delaney and Mrs. Carl Vetter.
480. Mrs. B. R. Williams, Butler, Pa.
481. Mrs. David L. Baird, Butler, Pa.
482. Mrs. Blanche McChesney, Butler, Pa. By Mrs. Mary J. Gibson.
483. Mrs. Gertrude Blair, Grove City, Pa.
484. Mrs. C. P. Ruffing, Grove City, Pa.
485. Mrs. Martha McCandlass, Eau Claire, Pa.
486. Mrs. S. P. Anderson, Franklin, Pa. In memory of father and mother, Mr. and Mrs. C. M. Riddle.
487. Mrs. D. P. Smith, Jackson Center, Pa. By Ebenezer W. M. S.
488. Mrs. Anna M. Hay, Saxonburg, Pa. By husband, J. A. Hay.
489. Mrs. Jennie Sammon, Saxonburg, Pa. In memory of husband, Mr. Patrick Sammon.
490. Mrs. Ella Bickett, Saxonburg, Pa. By Clinton W. M. S.
491. Mrs. C. C. Wilson, Butler, Pa.
492. Mrs. Mary P. Forsythe, Butler, Pa. By her daughter, Mrs. J. N. Riddle.
493. Mrs. Jennie Speer Weigel, Elizabeth, Pa. By her daughter.
494. Mrs. John M. Reynolds, Elizabeth, Pa. By Miss Fergus.
495. Mrs. John W. Watson, Elizabeth, Pa. By Mrs. Blankenbuehler.
496. Mrs. Annie Speer Kerr, Elizabeth, Pa. By Mrs. S. A. Bryce.
497. Ella W. Finney, Greensburg, Pa.
498. Mrs. Robert H. Stewart, Greensburg, Pa.
499. Mrs. George H. Strasser, Greensburg, Pa.
500. Alice Pearl Tallant Graham, Turtle Creek, Pa. By friends.
501. Mrs. George Parker, Murrysville, Pa. By friends.
502. Mrs. Mary Fisher, Connellsville, Pa. By her children.
503. Mrs. W. B. Carson, Connellsville, Pa. By the Mary E. Dick Bible Class.
504. Margaret Pollock, New Alexandria, Pa.
505. Leroy Strasser, Greensburg, Pa. By his father.
506. Mrs. N. M. McKarney, Wilmerding, Pa. By a friend.
507. Mrs. T. W. Hall, Greensburg, Pa.
508. Mrs. Walter J. Wiggins, McKeesport, Pa. By a friend.
509. Mrs. Ralph Dunlap, McKeesport, Pa. By a friend.
510. Edna Gilmer, McKeesport, Pa. By five friends.
511. Winifred Willis, Irwin, Pa. By Mrs. H. H. Wray .
512. Margaret Martin, Braddock, Pa. By her sister and brother-in-law, Mr. and Mrs. James Toddie.
513. Mrs. H. A. Bailey, Claridge, Pa. By her mother.
514. Mrs. W. E. Reed, Irwin, Pa. By a member of the W. M. S.
515. Mrs. A. M. Houston, Irwin, Pa.
516. Mrs. Ethel C. Young, Latrobe, Pa.

517. Mrs. Harry W. McCall, E. McKeesport, Pa. By her husband.
518. Mrs. Catherine Duncan, E. McKeesport, Pa. By friends.
519. Katherine Abbiss, Braddock, Pa. By her mother.
520. Beatrice Abbiss, Braddock, Pa. By her mother.
521. Dr. Guy D. Wallace, Braddock, Pa. By Mrs. Guy D. Wallace.
522. Mrs. Margaret McHolmes, Elizabeth, Pa. By Mr. and Mrs. James M. Nevin.
523. Mrs. Jennie Peat, Elizabeth, Pa. By Mr. and Mrs. James M. Nevin.
524. Edith Peoples, Philadelphia, Pa. By her mother.
525. Mrs. Margaret B. Meneely, W. Philadelphia, Pa. By the Blanche H. Anderson Y. W. M. S. of Sherwood Church.
526. Margaret Wright, Germantown, Phila., Pa. By two friends.
527. Mrs. Andrew Wright, Philadelphia, Pa. By two friends.
528. Mrs. Amelia Leynseele, Philadelphia, Pa. By Fairhill W. M. S.
529. Mrs. Elizabeth Cathcart, Wilmington, Del. By her daughter.
530. Martha A. Wood, Philadelphia, Pa. By Martha Eagleson.
531. Isabel Forbes, Brookline, Pa.
532. Mrs. Samuel Montgomery, Philadelphia, Pa.
533. Mrs. Martha Staeger, Yeadon, Pa. By Y. W. M. S., 2nd Church Phila.
534. Mrs. Grant Piper, Philadelphia, Pa. By Anna L. Dickson Class of Oak Park, Philadelphia, S. S.
535. Mrs. Sarah A. Hepford, Philadelphia, Pa. By Mrs. S. A. Myers.
536. Mrs. Elizabeth Bry, Philadelphia, Pa.
537. Marion K. Pinkerton, Manoa, Pa.
538. Mrs. W. A. Winkelhaus, Washington, D. C.
539. Mrs. Ella Culp, Apollo, Pa. By Mr. and Mrs. W. C. Campbell.
540. Mrs. Mary C. Allan, Parnassus, Pa. By Mrs. W. L. Hankey.
541. Mrs. Maude Duffey, New Kensington, Pa. By Mrs. D. N. Aker.
542. Mrs. Ardis Kaufman, Parnassus, Pa.
543. Mrs. Myrtle Sample, Parnassus, Pa.
544. Mrs. M. F. McKelvey, Fredricksburg, Ohio.
545. Mrs. Ella Redett, Fredricksburg, Ohio.
546. Mrs. S. T. Kerr, Phoenix, Arizona.
547. Mrs. E. C. Lyle, Bellingham, Wash. By her daughter, Alice.
548. Alice Lyle, Bellingham, Washington.
549. Mrs. Hannah Hall, Seattle, Wash. By 1st U. P. W. M. S., Seattle.
550. Mrs. W. W. Nolin, Zagazig, Egypt. By a friend.
551. Marguerite Otto, Everett, Wash. By Mrs. E. M. Walrath.
552. Nellie Owen, Everett, Wash. By Mrs. E. M. Walrath.
553. Mrs. Floyd Hoon, Mercer, Pa. By her husband.
554. Mrs. Alice Palmer, Volant, Pa. By Y. W. M. S., Plain Grove, Pa.
555. Mrs. Russell Gowdy, Montrose, Colo. By her mother, Mrs. C. Cusack.
556. Mrs. Zulu Renwick Towl, Omaha, Nebraska, By W. M. S.
557. Mrs. James H. McCoy, Rochester, Pa. By friends.
558. Mrs. Jane S. Chambers, New Castle, Pa. By a friend.
559. Edith M. Welch, Wilkinsburg, Pa. By a friend.
560. Mrs. Robert Nesbit, New Castle, Pa. By a friend.
561. Mrs. Than. Nesbit, New Castle, Pa. By a friend.
562. Mrs. Maud Hunter, New Castle, Pa. By a friend.
563. Mrs. S. E. Irvine, New Castle, Pa. By 1st New Castle Y. L. M. S.
564. Mrs. Anna Sontam, New Castle, Pa.
565. Mrs. Marie L. Smith, New Castle, Pa. By 1st New Castle Rebekah Chapter.
566. Mrs. Nancy Almyra Pattison, New Castle, Pa. By Mr. C. A. Pattison and Mary Pattison.
567. Mrs. J. B. Kelly, East McKeesport, Pa. By the society.
568. Mrs. Anna Smith Harmon, Detroit, Michigan, By Mary Porter Kyle.
569. Mrs. Bruce Buchanan, Monmouth, Ill. By her mother, Mrs. W. J. Buchanan.
570. Mrs. Retta Akin, Kirkwood, Ill. By Kirkwood McClymonds.
571. Edith Brook, Stronghurst, Ill. By Stronghurst Martha Mission Circle.
572. Mynton Kerr, Monmouth, Ill. By

Alice Winbigler, in memory of her sister, Julia Winbigler.

573. Mrs. J. H. Buckley, Buffalo, N. Y. By Women's Auxiliary.
574. Mrs. Charles Brent, Buffalo, N. Y. By Women's Auxiliary.
575. Mrs. Gilbert Taylor, Detroit, Mich. By Mrs. James Warren.
576. Mrs. John Vimr, Dearborn, Michigan. By Mrs. William Weiss.
578. Mrs. Bernard Stanton, Detroit, Mich.
579. Mrs. Vernon Hall, Detroit, Michigan. By the W. M. S.
580. Mrs. James Farrington, Steubenville, Ohio. By Alta and Cora Floyd.
581. Hilda Steele, Steubenville, Ohio. By Mrs. H. T. McLaughlin.
582. Mrs. Willis R. Penwell, Steubenville, Ohio.
583. Mrs. W. C. Latta, Wellsville, Ohio. By Wellsville, Y. W. M. S.
584. Mrs. J. G. Paisley, Wellsville, Ohio. By Wellsville, Y. W. M. S.
585. Mrs. M. M. McConnell, Wellsville, O. By her husband, and daughter, Mary Lillian McConnell.
586. Mrs. Jessie V. Ridgely, Wellsville, O. By her daughter-in-law, Mrs. L. G. Aughinbaugh.
587. Mrs. Bertha M. White, E. Liverpool, Ohio. By 2nd E. Liverpool Y. W. M. S.
588. Mrs. Minnie Hanley, East Liverpool, Ohio. By 2nd E. Liverpool Y. W. M. S.
589. Mrs. William Ashman, Steubenville, O. By Mrs. George Ewing.
590. Lyda Mae Andrews, Steubenville, O. By her mother, Mrs. James Andrews.
591. Mrs. C. H. Woods, Steubenville, O. In memory of her mother, Elizabeth Cole Ligget.
592. Mrs. R. W. George, Salineville, Ohio. By her family.
593. Mrs. Emma Finnegan, Salineville, O. By friends.
594. Mrs. Anna Robbins, Salineville, O. By friends.
595. Mrs. Mary L. Collins, Chester, W. Va. By her daughter, Erma.
596. Mrs. Amanda Boyd, Carrollton, Ohio. By her son, Alvin Boyd.
597. Mrs. Mary L. Campbell, Alliance, O. By her husband.
598. Mrs. J. R. Ralston, (In Memoriam) By her daughter, Ethel Ralston.
599. Sarah Arnott, Coila, N. Y. By a friend.
600. Margaret Murdoch, Lyallpur, India. By Ethel and Emma Alexander.
601. Mrs. George Harrington, Cambridge, N. Y. By a friend.
602. Mrs. Charles McMillan, Cambridge, N. Y. By a friend.
603. Mrs. D. S. Pollock, Canonsburg, Pa.
604. Mrs. J. P. Moore, Lawrence, Pa. By her husband.
605. Mrs. B. A. Leech, Fort Morgan, Colo. By her grand-daughter, Charlotte Leech.
606. Mrs. Margaret Allison Rogers, (In Memoriam) By her daughters, Jennie A. and Mary Rogers.
607. Charlotte Dorsey Iams, Washington, Pa. By Mrs. Alvan Donnan.
608. Mrs. Flora H. Lindley, Washington, Pa. By her daughter, Mrs. Bernice L. Shipe.
609. Mrs. Clarence Imhoff, Washington, Pa. By Miss C. C. Thompson.
610. Margaret J. Fergus, Washington, Pa. By Mrs. J. R. Johnston.
611. Mrs. Marion L. McBurney, Washington, Pa. By Mr. and Mrs. J. M. McBurney.
612. Mrs. Margaret Palmer Brownlee, Washington, Pa. By Mr. and Mrs. T. B. H. Brownlee.
613. Mrs. Anna Ervine, Philadelphia, Pa.
614. Lillian Watt, Bustleton, Pa.
615. Mrs. Agnes Bancroft, Philadelphia, Pa.
616. Mrs. Elizabeth A. Jones, Sharline, Ohio. By Mrs. Wm. McClelland.
617. Edna Kammerer, (In Memoriam) By Rev. and Mrs. H. C. McAuley.
618. Frances Mary McKenna, Youngstown, Ohio. By mother and sister, Mrs. Charlotte McKenna and Charlotte.

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Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

YEAR THOUGHT—"Nothing is ever done beautifully which is done in rivalship, nor nobly which is done in pride."—Ruskin.

YOUNG WOMEN'S SPECIAL WORK FOR 1928—1929

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Mrs. Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Cole, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

NEW YOUNG WOMEN'S SOCIETIES

Big Spring Presbyterial, although not large as to number of congregations, has reported its *third* new Y. W. Society this year! Suppose every other presbyterial had done equally well,—what a growth there would have been! The name of the latest society is Hopewell "Berean Circle," 10 members. The president is Miss Roma Keesey.

Word received recently from Warm Spring Indian Reservation spoke of the young women having been organized into a missionary society. It was not said definitely that it was a Y. W. M. S. There has been no W. M. S. for some time. Whether it is a Y. W. M. S. or a W. M. S., we shall welcome it, but of course shall be most happy to have it within the Y. W. M. S. ranks.

What about the girls in your church,—are they being interested in missionary work and made fit to carry on when they should take up the work the older girls have left to go forward? It seems that if this were the case, a much larger number of mission circles would have been reported ere this.

Y. W. SPECIAL

The report for the Y. W. Special at the first of February was $1928.50. This was a long distance from our goal. At this writing, the March balance is not known. This we know,—if every society has striven to meet its share, there will be no lack when the General Treasurer's books close at the end of this year's work. April 15 is an interesting day. If you start before the Fall to gather the Special and all the other funds, there will not need to be such a strain as the year comes to a close. The habit of *"putting off to a more convenient season"* most often is *more of an inconvenience than a convenience.*

THE TEN-POINT PENNANT

Not much has been said these past months about these points. It seems that the first thing presbyterials should aim to do would be to make the effort to have a Y. W. M. S. or mission circle in every congregation.

On winning that *one* point rests much of the success of the *other nine.* Surely it is a laudable aim,—to enlist every girl and young woman in missionary service and training in her own congregation. Let us make more of this particular standard this new year. Begin now, in April, to see that your society is 100 per cent and thus help the presbyterial to reach the goal.

GOOD FOR SOMETHING

Worth holds a large place in the mind of the business man. No man of affairs wants to pay out money for nothing, not even if he is many times a millionaire. He soon passes the dismissal slip to an incompetent. How much is he worth?—the question in his mind—does not refer to the employee's bank account but to

his ability to perform the assigned task.

The story runs that a young man, charged with incompetency, was told by the superintendent of the store that his services would no longer be needed. "But" said the young man "I am good for something!" The head of the firm, a Christian gentleman, hearing the conversation invited the young man to his office. He referred to the claim of the employee that he was good for something. Evidently he learned the young man's particular bent for next day he was assigned to the financial department. He became chief cashier of the store and later an eminent accountant. And a man with a distinct talent was saved from failure.

No doubt much good material in every field of endeavor is lost because ability has remained undiscovered or just undisturbed. We are an impatient people. Some one makes a mistake. Demote her, she is not fitted for her job! But perhaps she might excel in another line. Why not try her out?

It is possible to overlook much fine material in the missionary society. Some might fill an office, head a committee. Indeed there may be two or three specially fitted to do such work. If a mistake is made now and again in choosing rightly, this should not deter from making another trial of those who have not measured up to expectations. One adapted along a certain line such as program detail may not be the best mixer, hence not an aspirant to the social division. Not all heads are "heads for figures." Some excel in the devotional part, having pronounced ability in leading others in spiritual lines.

The pity is that if one is not entirely successful in that to which she was assigned she may be classed as was the young man by the superintendent,—"*You are good for nothing* as a salesman." He, however, left a loop-hole of escape for he added, "Where do you think you can be useful?" The young man's stubborn reply, "*But I am good for something,*" should be the spirit of any one who feels that she has been unfairly dealt with by her fellow members in not having a chance to use her special ability. And there should be in every society a character such as the Christian gentleman who was willing to take a little time in order to help one who needed his help very much. It would be an ideal state to have every woman in the *right* place. Is it not worth a trial?

YOUNG WOMEN SPECIAL WORKER'S COLUMN

MRS. EVA JOHNSTON-ADAMS, R. N.
Superintendent of Jubilee Hospital, Henderson, N. C.

Last month, Mrs. Ruth Lobaugh Walker of Gorei, now at home on furlough, gave you a few items relating to her work. This month we present Mrs. Eva Johnston-Adams, R. N., Superintendent of Jubilee Hospital at Henderson, N. C. Her news relates to the early part of 1929.

"For the past two months or more we have been very busy. As you know our hospital is a small one, a fifteen-bed institution. There were times within the past three months when we had almost twice our normal capacity. Sometimes we were at a

loss to know what to do, but by pressing into service cots wherever we could find space, we were enabled to serve the most needy cases. Some few had to be turned away.

We are glad to say that the hospital is to be enlarged. (The Freedmen's Department in the Magazine has presented this new work.) When we were so crowded, we found that our supplies of blankets, quilts and bed linen were not sufficient. We have eight girls in nurse-training. I am enclosing a clipping which shows the picture of a Warren County child that was found in a miserable home in a dying condition. The lower picture shows the child after being treated in the hospital, a sturdy youngster standing on the street eating a big apple. The child has been placed in a good home by a welfare officer and has been named 'Jubilee'."

Mrs. Eva J. Adams.

Methods

THE COMMITTEE

"A committee" says Webster, "is a selected number of persons appointed to do any business." This definition implies that the members of which the chairman is one have to a large measure equal responsibility in attaining the desired end.

After a committee has been named comes the organization meeting at which time the chairman, selected or appointed as she may be, presents a proposed plan of work which may be accepted; or, committee members may suggest additional ideas or a virtually new plan may be adopted.

Some committees never meet you say! Yes, and some committees never work! It may be due to the fact that the chairman becomes the committee or she may ignore her appointment and of course nothing is done since there is no head.

What committees are necessary? This can best be answered by you since you know local needs. However, a committee may be helpful in upholding the work of the several departments in a missionary society. Some people need to be visited to enlist their interest, to extend a word of sympathy or commendation, to solicit cooperation. It may be a visiting, a membership, a Good Samaritan committee or a combination of all three. Every person has a social side. The church cannot afford to ignore this. The world leaves no stone unturned in social lines. A little social cultivation at the monthly meeting may be most helpful and "crackers and tea" somehow warm the heart even though ever so little.

The intellectual side of the society calls for a committee with ideas which draw out the interest of the membership to life beyond self. It is usually called the program committee. Some add a dramatic touch to this committee or artistic as shown in posters or in the finished program or year-book itself. Then the committee or committees standing back of the treasurer are useful; the budget, Thank-Offering or tithe. And a devotional or spiritual committee may be helpful in planning and executing a telling spiritual effect. Nor can we minimize the Dorcas committee. Many of our church institutions profit at this committee's hands. "A work for every talent and every talent at work,"—a slogan for a well organized society.

True not all committee work is as profitable as one would desire. Yet, as George Washington said "Defeat is

only a reason for exertion" so if your committee thus far has been only mediocre or near failure, the next thing to do is to make a greater effort. Put more zeal into your work.

No original programs have been received the past month. However, one of the Missionary Magazine type was received showing how one society finds it helpful in its work. The sender was Miss Viola Smiley of Allison Ave., Washington, Pa. This society has used this particular style of program for several years. Should you wish to know just how satisfactory this society finds it, address Miss Smiley.

Please send a copy of your new year-book as soon as completed. Also, if you have any suggestions or good plans, pass them on. This space, the Methods Page, is for your use. Why not use it?

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

INDIA

The Minutes of the Executive Committee meeting of our Mission in India, which was held January eighth, ninth and tenth, 1929, have this moment been received. Every member was present. Among other interesting items we note some of the plans that have grown out of the transfer of the Khangah Dogran District to the care of the Synod. These plans related to the transfer of property, etc. As far as my memory goes, this is the first district that has been transferred to the Synod for its responsibility and supervision. Of course they are still turning over some scholarships and they are giving them some property free of rent, etc., but it shows a beginning, for which we are profoundly thankful and grateful. If we could only realize the financial condition of the members of our Church in India, we would appreciate what this means.

We also notice that the plans for the new memorial hospital were turned back to the committee for minor changes. We presume they are not in any hurry to send these plans to the home land, because they know well enough that we have no funds on hand with which to begin the erection of that building.

We also note a request for ten thousand rupees, or $3,334.00 to be used for the completion of the hospital residence. When Mrs. Hill and the writer were over in India that hospital residence had two rooms and a bath. It was only started. You will remember the property was owned at that time by the Board of Foreign Missions, and the doctor and his family were living in it and getting along as best they could. I feel very confident that the Board will not grant this request for two reasons. First, unless money comes in specially designated for this purpose, there is none available, and the second reason is that we would not know how to explain to our Indian Christians that we were able to put up new buildings at the same time that men were being kept home because there were no funds with which to send them out to the fields that need them so badly, that schools had to be closed and other items of work abandoned, and yet at the same time we were undertaking new building work. It grieves us more than we can express, when we are compelled to refuse to grant anything that any of our Missions ask for. Their requests are all carefully considered and everything talked over, and they never ask for

any money unless it seems to the Mission an absolute necessity, and when the request gets over to our Board and it is refused, you can imagine the effect it has on the workers abroad. Nevertheless we are compelled to be conservative in order to keep the vow made to the Master so many years ago, that we would never report a debt.

We also note a request for a doctor for the Mary B. Reid Memorial Hospital, another doctor to relieve Dr. Simpson when she comes home on furlough, and a third doctor to fill vacancies caused by furloughs. We hope that the members of the Women's General Missionary Society will unite their prayers with the members of the Board that the Lord will send doctors for our work in India. We would be glad to send out any consecrated doctors who measure up to our requirements, just as soon as they make application. We know we ought to have an extra doctor so that no hospital will be without one while any of our hard worked physicians are home on furlough. We think it is wonderful, and in answer to prayer, how well the Mary B. Reid Memorial Hospital has been managed during the long time in which we have had no physician in charge. Miss Kate Hill and Miss Francis Lincoln have certainly done splendid work.

There seems to be a project on foot and being discussed that if our Mary B. Reid Memorial Hospital were properly managed by American missionary doctors that the Government would not erect a female hospital, but instead, turn all the work of that class over to us. The greatest benefit resulting from this would be the greater number of patients we would care for, and therefore the greater number of people to whom the story of Jesus Christ could be told.

The public examinations of nurses, conducted by the North India United Board of Examiners for Missions and Other Hospitals, took place in October, 1928. Two hundred and thirty-seven entered for various examinations, an increase of thirty-five over the previous year. The percentage of failures is distinctly less, which is very encouraging. Nurses went up for examination from Taxilla Hospital, supported by the Foreign Board, and the Good Samaritan Hospital in Jhelum and the Memorial Hospital in Sialkot, both supported by the Women's Board. Members of our nurses' training class seemed to do as well, if not a little better than the majority of applicants from Mission hospitals, for which we are very thankful.

The health of our missionaries in India seems to be pretty good. We shall take up the estimates as soon as the Printed Minutes of the Annual Meeting reach us.

EGYPT

Some of our missionaries in Egypt are still convalescing from that terrible Dengue Fever. The Rev. Mr. Irvine Acheson was sent home ahead of furlough time in order to recuperate. He was located in Columbia Hospital for a short time, and later transferred to the Clifton Springs Sanitarium, Clifton Springs, New York, where we have reason to believe he will make a fine recovery, although it may be slow.

Later reports from the building at Beni Suef state that the second story was about completed. We think we made a mistake in our last Magazine article in stating that the building at Beni Suef was being superintended by Mr. C. S. Bell. We have learned that Mr. Hoyman and Dr. Hart are attending to its erection.

It might be interesting to note in passing that arrangements have been made for the accommodation of the Girls' School at Benha in the new community center there. It has heretofore been located in property owned by the Board of Foreign Missions. The property and its location

have both been condemned by the Municipal authorities, and a change had to be made as soon as possible, therefore the school will be located in the community center building, as soon as it is completed.

We had letters from Egypt stating that it was not easy to explain to the Egyptians why men had to be kept at home for lack of finances, and new buildings could be put up at the same time. We had several letters that wondered whether it was good policy to go on with these buildings at present, no matter how badly they were needed. We therefore cabled to Benha that if the building was not already commenced, not to undertake it until further notice. We have had no reply either to the letter or to the cable. You can readily see how inconsistent it looks that experienced, consecrated men, gifted in the language, had to be kept at home, and at the same time money was being spent for new buildings. Of course you will all remember that the money for these buildings was given by the New World Movement, according to the survey that was adopted. We are wondering whether we ought to send out any new missionaries to Egypt or India or the Sudan while our Foreign Board is compelled to keep home some of its workers.

You will remember that at the close of the World War certain buildings that had been owned by German Missions were taken over by the British Government, and that one of these buildings was an apartment house and that it was given for the use of missionaries belonging to the Egyptian Mission, free of rent for five years. The Mission decided that this building should be known as the young ladies' home, under the efficient management of Mrs. Coventry. There are several young couples also, housed in the same building during their sojourn in Cairo taking language lessons in the University. A letter just received from Mrs. Coventry says that the Mission has been granted the use of this same building for another period of five years. We do not know the name of the committee which has granted this favor, but as soon as we find out the proper address, you may be certain that a letter of thanks will be forwarded at once. As many as can be accommodated of the new missionaries, both the married couples and the young ladies, spend their first two years in Cairo in this house while attending the Cairo University Language School.

SUDAN

The health of our missionaries in the Sudan is reported to be good. Nothing unusual or startling has occurred. The enrollment in the Girls' Boarding School continues to be the largest ever.

Miss Huffman, of Nasser, takes her furlough this year. She has been working hard, as some of the other missionaries have, on translations of the Scriptures into the Nuer language, and also a Nuer dictionary. There is to be a conference for the study of these languages in Berlin this summer and the plan is that Miss Huffman shall take part of her furlough and attend this conference, getting all the help and instruction possible on this very difficult undertaking of really making a written language for those people, so that the Word of God may be put into their hands in a language they can read and understand. We are very glad to give our hearty approval to this suggestion.

ABYSSINIA

Dr. and Mrs. Pollock expect to leave Addis Ababa sometime in May. We are very glad to note that the hospital will not be left without a doctor, although it is too much for one man, even if he be as gifted as Dr. Bergsma is.

We have been hindered in a great

many ways from getting nurses out. We think these hindrances were in answer to prayer. At present writing it looks as if we would be able to send at least two to Addis Ababa, sometime during the month of April, and perhaps three. We will not mention the names or anything more about them at this writing, so that if the Lord hinders their sailing, no undue publicity will have been given. We really do not understand how Miss Beatty and Mrs. Pollock have been able to carry on the heavy work which devolved upon them, even when ably assisted by Mrs. Russell. It must have been in answer to prayer that the Lord kept them well and strong for the responsibilities involved.

When this Magazine reaches your hands, we will have commenced a new year of service. We hope we shall be able to tell you in our next article that we have closed the year without a deficit. We wish we could ascertain in some way how many souls had confessed Christ during the year, through the consecrated efforts of our representatives abroad. That is impossible, because our heavenly Father is the only one who really knows.

Pray that the Holy Spirit may come in increased fullness, so that our United Presbyterian Church may realize the honor which has been conferred upon her, as well as the responsibility of taking the story of Jesus Christ to these four far away lands.

Pray that the number of tithe payers may be increased, so that every Board will be able to make an annual report of all obligations met and a cash balance in the treasury.

Pray that in response to the many earnest prayers that are daily being offered up the Board of Foreign Missions may be able to send out more of its experienced men who are now in this country than is at present anticipated, and that no further retrenchment will be ordered.

Pray that the Boards may all be given divine wisdom, according to the promise, to faithfully distribute the funds placed at their disposal, so the work of the Kingdom may go forward.

Pray that all the spring meetings of our various Presbyterials may be productive of much good, with a renewing of zeal and inspiration; that the membership of the different societies may be increased and the readers of *The Womens Missionary Magazine* multiplied; that contributions to the Foreign Department may be largely augmented, so that the work may receive a reasonable forward advance.

Pray that the lives of all our missionaries, at home and abroad, may be preserved and be precious in His sight, so that the work of the year 1929-30, upon which we have just entered, may be richly blessed and be most productive.

The Boulder School of Missions, Boulder, Colorado. June 19-27. An ideal mountain vacation setting. Delightful Christian fellowship. Mission House and Cottages for women. Girls Camp, Children's Division, Young Women's Lodge. For Information write Mrs. Ross Chappell, Publicity Chairman, 3892 Newton St., Denver, Colorado.

The Geneva Summer School Committee desires to announce the Eleventh Annual Season of their School of Missions to be held at Conference Point, Lake Geneva, Wisconsin, July 1-8, 1929. Combine a week of Study with Recreation! For further information, address: Mrs. Henry Harmeling, 24 East 107th Street, Chicago, Illinois.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

If the article by Mrs. Tillie Johnson under the caption of "Recollections of Knoxville College" as printed in the *Knoxville Aurora,* the college paper, could be given in this column in its entirety, I am sure it would be read with interest by all the friends of our work among our colored brothers and sister. She pays a great tribute to Miss Wallace who was teacher of mathematics, matron of both boys and girls halls, oversaw the cooking and laundry and did all of the buying. Miss Wallace was "many in one." Her life was an inspiration "Doing the will of God from the heart."

In the old days, plain dressing was required, so that those who could not afford better clothes, would not feel embarrassed. The girls graduated in light calico and black shoes, white slippers being tabooed. A picture to be remembered is a little six year old child looking on the same book with a grown man. Married women, maids and bachelors formed a large part of the student body. A fire destroyed the girls hall and she tells of the great depression of spirit that overshadowed them and how the granddaughter of "Aunt Lizzie" the washerwoman for the lady teachers, came with pleasure shining in her face, with her offering for the new building—ten cents. Small, but like the widow's mite, big with encouragement. It meant self sacrifice to teach Negro boys and girls in those days. The teachers were ostracized and anathematized because they were charged with teaching social equality —a heinous offence against Southern society. Mrs. Johnson ends her recollections as follows: "Long live Knoxville College with its emphasis on God's word, righteous living and Christian service; which reaches out its hand to lift up the weak and ignorant and trains young men and women to forget self and go into the dark places of our Southland and help our own people taste of the blessings our Savior has brought to every nation. May it always uphold the high standard of its founders, repeat its glorious past and never forsake the ancient landmarks our fathers have established."

The Knoxville Sextet made friends wherever it appeared and received a glowing tribute from the Music Editor of the *Chicago Defender,* after it appeared at Quinn Chapel Church in that city.

Someone has said the progress the Negro has made is beyond a parallel in history. He is known in Art, Music and when occasion demands, shows himself a hero. Lionel Licorish, quarter master of the *Vestris,* single handed and alone saved twenty-three lives and kept a life-boat full of people afloat for twenty-four hours during a gale, and then modestly admitted he had "done his duty." A gentleman in New York in a speech said "he took a pardonable pride in emphasizing the fact that of the heroic actions in one of the worst sea disasters that had ever occurred off the American coast, the *outstanding* act of bravery was that of a colored man—*Lionel Licorish.*"

Roland Hayes, one of the world's greatest tenors is having his fifth annual tour in America and is singing in the largest cities to large fashionable and discriminating audiences. He has appeared in Berlin and has won the hearts of the German people by his wonderful conception of German songs—a thing which foreign singers seldom do.

Are not these people worth all the effort we are making?

Some of our very own workers

have been laid aside by serious illness; Mrs. Wilson, wife of our minister and principal at Camden, has been laid aside for months and is now under treatment in the hospital at Tuskegee. While hope is given of her ultimate recovery, the doctors say it will be a slow process. We ask your prayers for her and Mr. Wilson.

Then Betty Taylor Groves of Arlington had a severe case of "Flu" which has settled in her throat and is affecting her voice. Pray for her, also. One of our matrons at Miller's Ferry, Mrs. Sims, died recently and to her friends and relatives we extend our deep sympathy. The work at all of the missions has been somewhat hindered by sickness, but things are assuming normal conditions and the work progresses.

Both the sewing rooms at Henderson report much enthusiasm among the girls, especially in making their new spring dresses of pretty prints and ginghams.

A new range was installed in the domestic science room at Henderson and Miss Warren, the teacher, is sending to the Board, some very good samples of the toothsome things her pupils are making under her supervision. Many thanks, and much appreciation! More anon!

Miss Osborn of Thyne Institute writes that her domestic science classes have made enough money from the sales to keep the department self-supporting. Girls are trained in serving and preparing meals. They can now prepare a balanced meal. She gave a party for the girls and made it as educational as possible—girls making and serving the refreshments.

Miss Tidball's sewing classes are busy making dresses and table-cloths, patching and darning. She is proud of the way the girls do their work.

J. N. Cotton of Canton Bend reports the girls are proud of the new loom and they are making rugs of rags, which they prepare and color as their fancy dictates. A very pretty rug was received by the Secretary which is much appreciated. Mrs. Cotton planned and carried out a contest in Bible study. Prizes were given for the one repeating the most verses, for the one telling the best Bible story and for the one repeating the books of the Bible. One girl repeated 200 verses, another 140 verses and a number over 100. Five told Bible stories. The little tots repeated the books of the Bible and prizes of Bibles were given to 8.

Jubilee Hospital has been filled to capacity; at times cots had to be set up in the halls; a number of major and minor operations were performed and they had 3 sets of twins to their credit.

When we have our additional wings, there will be 15 more beds for hospital cases and more than that number for tuberculosis patients. An interested white woman of Henderson has offered to furnish the tuberculosis wing when finished. We are very grateful for this evidence of her approval and interest in our work.

On account of his wife's illness, Rev. Mr. Wilson of Camden, was not able to celebrate his natal day in the usual manner, so he composed the following poem and sent to his friends.

A BIRTHDAY MESSAGE

For February 28, 1929

Another year has come and gone
  Since last we met together
To celebrate my natal day—
  To meet and greet each other.

Perchance the days have brought to us
  The things for which we strove,
And God has spared, and blessed, perhaps
  The friends we know and love.

Maybe somewhere along the road
  Our cup filled up with woe,
As we essayed to tread a path
  That we could never know.

Perhaps our way led through the gloom—
The darkness of the night;
But still we knew God led the way,
And that His way was right.

What mattered if the dark rough road
Should fill our hearts with fear,
If we could feel our hand in His—
Could know that He was near?

And so, we're thankful friends, tonight
For another year of life,
Even though our going has been hard,
Our pathway fraught with strife.

We still have life and health and hope,
And strength to go our way;
We still have friends who sympathize;
We still have faith to pray.

Let's take our load and journey on
Along the unknown way,
Still trusting that He'll guide our feet
Unto the Perfect Day.

—W. G. Wilson.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

The Chairman of the Junior Committee for the Philadelphia Convention is Miss Mary Newlands, 2254 N. 54th St. Miss Newlands is the Junior Secretary of Philadelphia Presbyterial. All packages intended for the Junior Exhibit should be mailed directly to the Oak Park United Presbyterian Church, 51st and Pine Sts., Philadelphia, Pa. Packages should be addressed "Junior Exhibit" and should be sent to arrive on June 10th.

A new Little Light Bearers' Society has been organized at Emporia, Kansas. Miss Eva Wilson, Presbyterial Junior Secretary of Kansas City Presbyterial has charge of this society.

From "Missionary Mail" we quote the following, in explanation of how a junior society grew from eight to fifty-nine members in one year:

"Our Junior meets every Monday at four o'clock. The order of service is as follows:

1. *At least ten minutes is given to singing.* We use two-part singing.

2. *Prayer by one of the Juniors.* I always help the boy or girl with the prayer before the meeting.

3. *Scripture reading.* This is also by one of the juniors who has read the passage over with me.

4. *Leader's talk.* I talk on the C. E. topic and then give five or ten minutes for discussion.

5. *Missionary hymn and missionary study book.* We use the stories in the regular mission study books and like them very much. At least once a month we have pictures on our different mission stations. I try also to get stories about them which will tell my Juniors what their gifts are doing.

6. *Prayer for our missionaries.* Using the Year Book of Prayer sent out by the Mission Boards.

At the close of our meeting, the Gospel Prayer Group, made up of three boys and three girls, meets in a separate room to pray for our society, and look out for absent members. I do not interfere with this prayer group in any way. They are put on their honor and are expected to be reverent and sincere in their special duty.

Once a month we have a question box. This proves very interesting, perplexing and helpful all at once. Dr. Cadman in all his glory, never answered questions like these.

Our apportionment this year was very large and we have had to keep busy to meet the amount required.

Once or twice a year we have missionary plays, and this helps. If I have been at all successful in my Junior work, it has been through the fine cooperation of my Juniors."

Cora A. Reed.

The following plan for making the Juniors familiar with the various missionaries and mission stations has been followed with success. "A different mission station was studied each Sabbath. First a story was read about the country in which the station was located. Next an item taken from the Missionary Magazines about that station was read. A poster was prepared by the leader for each station giving the names of the missionaries at that station and a prayer request. Each boy and girl promised to pray every night that week for the missionaries. Letters were written to the missionaries telling them of this and each Sabbath the children reported the number of times they had remembered the prayer request.

"Later on at each meeting make believe letters, with used postage stamps to make them more real, were written. These letters were pretended to have been written by the children of the missions, who told all about themselves, how many there were of them, where they lived, the kind of clothes they wore and what their homes were like, how to go to see them, what we would see if we were to go; how many of their number have never heard about Jesus; how missionaries happened to be sent to their country; what they do at the mission schools and what they would like to have us pray for.

"After letters had been received from as many stations and countries as had been studied, make believe visitors came from each place. The roll of the Juniors was called, each child responding with a verse of Scripture, then a roll call of mission stations was called. Each representative gave an account of how he or she came to the mission, and in what way it had changed them to believe in Jesus. Following this pictures were shown."

"Where to find good reading books along the line of world friendship is a constant puzzle to children's leaders. Hence leaders are sure to welcome the work of the Carnegie Endowment in helping to establish International Mind Alcoves in the public libraries of the country. The endowment supplies collections of books dealing with the daily life, customs and history of different peoples, the books being graded to the readers who are to use them.

One librarian who has a Children's Alcove says: "I organized a little Travel Club when school was over. We had members from the ages of five to fourteen years. We had tickets, registration, reservations, etc., for every child who joined us in our travels. First we went to Alaska. They read the book 'The Dinner That Was Always There' from the Children's Alcove and of course I listed every book which they could read about the country and almost all of the books were borrowed before we journeyed to Japan and China. We had a little Japanese play for which we charged admission of ten cents and made $11.90 with which we bought more travel books, because the children 'liked that kind.' The good part of it is that the children have found a new fork in their reading road and continue on the way influencing others to follow in their foot-steps.

"Leaders who are interested in International Mind Alcoves should write, or ask their librarians to write to, the Carnegie Endowment, 405 West 117th Street, New York City."

—*Missionary Mail*

Children are very fond of games. At the next Junior social have a "spelling down" contest using Bible verses instead of words. Each child

to repeat from memory a verse not previously given.

The study of Africa this year suggests the old game of pinning the tail on the donkey, only the donkey is a large outline map of Africa. The tail may be any or all of the countries in Africa where we have United Presbyterian Missions. The idea being to locate our missions correctly.

The game of "I know something" —"What do you know" may be played. Each child repeats a different fact about some mission they have studied (the same mission) until all have given a fact and no more can be added.

"Children at Play in Many Lands" by Katherine Stanley Hall is a handbook of folk-plays and is a pioneer in a new field. It describes typical games of children in mission lands and gives clear directions for teaching these to American boys and girls. This is a splendid book for teachers of elementary grades, leaders of mission bands, and workers in week-day schools of religion. The book is illustrated with many pen and ink sketches. The price in cloth is 75 cents and it may be had from the Missionary Education Movement, 150 Fifth Ave., New York, N. Y.

Indian Department

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

NEWS FROM WARM SPRING, SIMNASHO AND TAMA, INDIAN MISSIONS

Dr. R. H. Barr, Missionary to our Indians at Warm Spring writes that during the months of December, January and February they had a great deal of sickness and some were seriously ill from the "flu" but nearly all were well again. During part of the winter the weather and roads were so good that they were able to cover their territory nicely, making ninety pastoral calls in January. The coldest weather they had, at this writing, was 11 degrees below zero.

That our readers may appreciate the difficult fields our Indian Missionaries have, I quote from Dr. Barr's letter; "Three years ago this March our oldest elder, Mr. Holliquilla, died. He frequently expressed himself as being grieved that neither his daughter, who married a "Shaker", nor either one of his two sons is a member of our congregation. The younger son, about thirty-six years old, is married and they have five children. I had a chance to have a talk with this younger son, Tillman. His wife is a member of our church. He frankly told me that he was not a Christian and did not want to be one. He did not believe that his father was a Christian. Christians did many things that he did not think were right. Tillman very seldom came to church. Sometimes he brought his mother, in their car, but he would stay out in the car and not come into the church. They have one little girl. This winter she took the "flu" and through neglect she developed tuberculosis. She is very seriously ill now. They have been having great "pow-wows" at night over her. The Government Doctor just returned from there, and said there were about twenty Indians there, so they stay day and night. On January 28th Tillman's mother had something like a stroke and died the following Wednesday night. This was a great sorrow to Tillman. We are praying that Tillman may hear God's voice in this loud call.". "But," says Dr. Barr, "I cannot but believe that the truth taught will produce a harvest by and by."

Mrs. R. H. Barr has organized a Young Women's Missionary Society among the Indians. The young women are very enthusiastic and are planning for frequent meetings during the winter months.

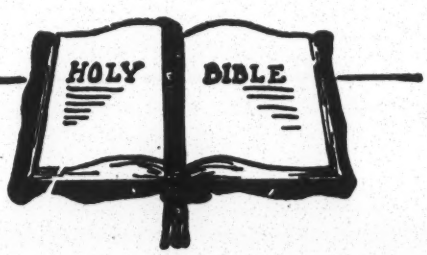
A later letter from Rev. W. A. Matthews, Simnasho says, "We are having some cold weather, twenty degrees below zero. Sabbath was a very cold day but we had nineteen at church. Susan and James Gilbert drove in about nine miles to attend church, bringing their two children with them. Susan had been sick since Christmas and said she wanted to come to church so badly and just made up her mind that she was not going to let the cold keep her away. Henry Stwyer and his son Herbert came; they lived six miles from the church. Henry had just recovered from an attack of "flu". We were sorry to see him expose himself, we were afraid he would suffer from the exposure. He didn't look a bit well."

"We had two weddings in the church during January, all young people. George Smith, one of our Indians died during the month from "flu." He leaves a wife and three children. They have always lived in the greatest poverty. These dear little children are surely getting a poor start in life.

We have invitations out for a party for Friday night. On account of the severe weather, we are afraid it is doomed to failure, but we shall entertain those who come and unless most of them get out we shall have another one just as soon as the roads are open and weather settled.

"The Delco is working nicely. You just do not know how much we enjoy the lights. The Bible-pictures are very good. We really do not see how the Indians can fail to get a lot of good from them."

Rev. R. G. Smith, Tama Indian Mission, writes, "We have been almost snow-bound for three weeks. The roads are almost impassable, and the work has been rather slow. Fifty pastoral visits made during January, forty hours being spent in visiting among the Indians. Many were sick during the winter. We ministered to such and distributed medicine."

Bible  Readings

181. Judg. 6:36-40.
182. James 1:17.
183. Heb. 13:8.
184. Judg. 7:4,5.
185. Judg. 7:13-15.
186. Judg. 7:16-22.
187. 2 Cor. 4:7.
188. John 8:12.
189. Matt. 5:14.
190. Jno. 16:13.
191. Where recorded, "If God be for us, etc."?
192. In what book do you read "I can do all things through Christ, etc."?
193. Where are God's people called "branches"?
194. Find the prayer "Search me, O God, and know my heart, etc."?
195. What gods did Israel worship about the time of the judgeship of Jair?
196. Where did God specifically declare that "graven images," "standing images," "images of stone" should not be worshiped?
197. What was Jephthah's vow and was it fulfilled?
198. Where is God's word called "the sword of the Spirit"?
199. What three words did Jesus declare again and again in His combat with Satan?
200. What weapon is the "word of God" said to outstrip in sharpness?

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

NEWS—ENCOURAGING AND DISCOURAGING

Protest from many sources asking that something be done to curb cigarette propaganda has already been made to the Federal Radio Commission. It is not to public interest to permit the Tobacco Trust to broadcast to 10,000,000 homes in the United States the claim that its cigarettes are an "aid to health."

Dr. Chas. D. Barber of Lansing, Michigan, makes this startling statement, "Sixty per cent of all babies born of cigarette-smoking mothers die before they reach the age of two, due primarily to nicotine poison.

The American Tobacco Company has announced its intention of putting on a gigantic advertising campaign to push the sale of cigarettes. On one brand alone, the company plans to spend $12,300,000!

Dr. J. H. Kellogg warns, "Every year the number of cases among women of nervous break-down, which can be fairly ascribed to excessive smoking, increases. This nervous condition develops anaemia and other ills to which the sex is susceptible.

The Nanking Government of China has just enacted a most important measure, prohibiting the production and use of opium except for medical purposes, which will be regulated by the government itself. The act also prohibits importation. After March 1st, opium addicts are to be classed as criminals and treated accordingly.

In response to American proposals, thirteen governments have entered into an international arrangement permitting narcotic enforcement officers in these countries to communicate with each other informally, thereby greatly expediting the investigation of narcotic smuggling and distribution.

Speaking of Germany's economic conditions, it is a significant fact that Germany pays out yearly for drink the sum of $1,160,000,000!

Sir R. Murray Hyslop in an address in London to the National Commercial Temperance League said that many who were concerned for the national well-being are asking whether a yearly drink bill of 300,000,000 pounds could be justified on any economic grounds. "It is an amazing fact that while our great staple trades are experiencing lean years, the liquor trade has had a wonderful run of prosperity. There is already a growing conviction in the minds of business men that sooner or later we shall be driven by economic forces to follow the lead given by America."

The prohibition movement in Great Britain has been so stimulated by the results of the presidential election in our country that insurance at Lloyd's is now available to provide against loss to those dependent on the drinking trade.

We must be extremely thankful that the influence of the victory for Prohibition has gone throughout the whole world, strengthening the prohibition cause. Miss Anna Fischer, a prominent temperance worker in Bremen, Germany, says, "Your good election has helped Europe in its hard struggle against alcohol."

The temperance organizations of Japan, 1,130 in number with a membership of 120,000, each year celebrate September 1, "earthquake day" with a special drive against drink—"Japan's still greater disaster, compared to which the earthquake was a very small affair."

One of the leading physicians of the United States publicly and vigorously denounced the effort to capitalize the influenza epidemic by wet propagandists. The use of alcohol in influenza is known to be little less than murderous, predisposing to pneumonia. It is probable that deaths have resulted because of the impression being created among uninformed people that alcohol is a preventive of "Flu."

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

The advertisements for the 1928 study books and supplies will not appear on this page again. Those still desiring any of these supplies will find the names and prices on page 492 of the March Magazine. We will fill orders as long as we have any left.

HOME STUDY BOOKS, 1929

We have just received announcement of the new Home Mission Study Books for the coming season. The subject of the adult book is **The City's Church**, by H. Paul Douglass. The following quotation is from the publisher's announcement: "H. Paul Douglass has written many books but none more vital than this. **The City's Church** is a truly great book presenting in fascinating form an absolutely unique interpretation of the inner forces of city life and their effect upon religious institutions."

Cloth edition ready in March, paper in May. Cloth, $1.50; paper, 75 cents.

A comprehensive manual for the use of leaders of classes will be ready in June. Price, 25 cents.

The theme of the junior home study book is the Mexicans in the United States. The title is **Jumping Beans.** It is written by Robert N. McLean, for many years a worker for the Presbyterian Church among Mexican immigrants, and Mabel Crawford, junior specialist. The announcement says, "Dr. McLean draws on his rich experience of many years to furnish some of the most delightful stories that have been offered in this series of text books. Mrs. Crawford's lesson plans are based on actual experience with a group of junior boys and girls."

Ready in June. Cloth, $1.00; paper, 75 cents.

The book for the primary grade is: **Rafael and Consuelo.** The stories give the experiences of a brother and sister who come from Mexico to this country. This book will be ready in May. Price, cloth, $1.00; paper, 75 cents.

We have not been furnished with the chapter headings of the above books.

FOREIGN STUDY BOOKS

From Jerusalem to Jerusalem (adults), by Helen Barrett Montgomery. Cloth, 75 cents; paper, 50 cents.

Going to Jerusalem (juniors), by Margaret Applegarth. Paper only, 50 cents.

The Little Lord Jesus (beginners), by Lucy W. Peabody. Leatherette, 25 cents.

SOME LEAFLETS

A Christian Home Among Moslems	3c
Training Home Makers	3c
On the Slave Trail	3c
Abyssinia—The Country and People	3c
Abyssinia—Its Religions	3c
Conditions of Women Under False Religions	3c
Influence of Mission Schools in the South	3c
The Americanization of the Native Americans	3c
A Needy Race	3c
Is America a Part of the Non-Christian World?	3c
Hand-Picking in Home Missions	2c
Nomad Neighbors	10c

PRAYER CYCLE, 1929

The Prayer Cycle is intended as an aid to intelligent, united, daily prayer for our missionaries and our mission work. Price, 10 cents each; $1.00 per dozen; $7.50 per 100.

FRED C. MACMILLAN,
President

H. L. BURK,
Vice President

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Treasurer's Report for December 1928 and January 1929

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphan's Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Legacies	Miscellaneous	TOTAL
Allegheny	1043.00	1150.00	309.00	161.00	284.00	105.00	4.00	.....	131.00	.....	.....	.....	.....	7.00	35.00	.....	.....	.....	3229.00
Argyle	.....	300.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	300.00
Arkansas Valley	32.00	352.00	25.00	3.00	2.00	2.00	.....	.....	11.00	.....	.....	.....	.....	5.00	2.00	.....	.....	.....	434.00
Beaver Valley	50.00	234.00	22.00	5.00	10.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	321.00
Big Spring	19.00	200.00	25.00	12.00	8.00	1.00	3.00	15.00	1.00	3.00	1.00	1.00	.....	4.00	1.00	.....	.....	.....	294.00
Boston	.....	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
Butler	139.00	69.00	84.00	118.00	92.00	24.00	10.00	36.00	10.00	.....	2.00	.....	.....	6.00	.....	.....	.....	.....	590.00
Caledonia	62.00	210.00	113.00	30.00	30.00	.....	.....	50.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	495.00
Cedar Rapids	5.00	286.00	.....	5.00	.....	.....	.....	6.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	302.00
Chartiers	46.00	572.50	213.00	14.00	41.00	4.00	20.00	68.00	9.00	3.40	.....	.....	.....	9.00	7.00	.....	.....	.....	1006.90
Chicago	63.00	200.00	56.00	15.00	29.00	2.00	27.00	36.00	2.00	.30	.....	.....	1.00	2.00	4.00	.....	.....	.....	437.30
Cleveland	450.00	225.00	77.00	30.00	30.00	.....	.....	25.00	.....	.....	.....	.....	.....	4.00	2.00	.....	.....	.....	843.00
Colorado	58.00	337.00	35.00	39.00	41.00	7.00	4.00	30.00	7.00	1.00	.....	.....	.....	3.00	7.00	.....	.....	.....	569.00
Conemaugh	18.00	42.00	.....	.....	.....	.....	5.00	.....	3.00	.....	.....	5.00	.....	.....	.....	.....	.....	.....	73.00
Delaware	36.00	390.00	16.00	34.00	15.00	3.00	.....	70.00	18.00	.....	.....	.....	.....	.....	1.00	1.00	.....	.....	584.00
Des Moines	10.00	79.00	10.00	5.00	5.00	7.00	.....	.....	3.00	.....	.....	.....	.....	4.00	1.00	.....	.....	5.00	129.00
Detroit	22.00	.....	5.00	.....	15.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	42.00
Hudson	12.00	97.00	32.00	7.00	2.00	1.00	3.00	8.00	2.00	.....	.....	.....	.....	1.00	1.00	.....	.....	.....	166.00
Idaho	10.00	20.00	9.00	4.00	3.00	1.00	.....	.....	3.00	.....	.....	.....	.....	2.00	1.00	.....	.....	.....	53.00
Indiana	11.00	289.00	7.00	1.00	15.00	2.00	3.00	.....	1.00	.....	1.00	.....	.....	1.00	1.00	.....	.....	.....	332.00
Indiana Northern	55.00	.....	5.00	.....	.....	3.00	.....	.....	3.00	.....	.....	.....	3.00	.....	.....	.....	.....	.....	69.00
Kansas City	21.00	244.00	28.00	21.00	26.00	5.00	5.00	10.00	2.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	362.00
Keokuk	6.00	276.00	55.00	4.00	8.00	4.00	1.00	26.00	4.00	.....	1.00	.....	1.00	5.00	5.00	.....	.....	.....	396.00
Kiskiminetas	91.00	75.00	21.00	25.00	25.00	10.00	.....	17.00	15.00	6.00	6.00	5.00	1.00	3.00	4.00	.....	.....	.....	304.00
Los Angeles	22.00	.....	79.00	56.00	70.00	9.00	15.00	5.00	9.00	.....	.....	.....	.....	7.00	6.00	.....	.....	.....	278.00
Mansfield	33.00	80.00	33.00	17.00	18.00	2.00	7.00	.....	2.00	5.00	3.00	4.00	1.00	2.00	5.00	.....	.....	.....	212.00
Mercer	45.00	150.00	33.00	15.00	.....	15.00	.....	.....	5.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	263.00
Monmouth	20.00	204.00	5.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3.00	.....	.....	.....	232.00
Monongahela	195.00	2595.00	495.00	140.00	240.00	40.00	.....	50.00	.....	.....	.....	.....	.....	143.00	.....	.....	.....	3.00	3901.00
Muskingum	32.00	400.00	21.00	32.00	27.00	13.00	.....	23.00	14.00	.....	.....	.....	.....	15.00	12.00	.....	.....	.....	589.00
Ohio First	10.00	300.00	64.00	19.00	18.00	12.00	10.00	.....	2.00	2.50	.....	.....	.....	6.00	.....	.....	.....	.....	443.50
Oklahoma	33.00	15.00	57.00	15.00	16.00	1.00	.....	.....	10.00	.....	.....	.....	.....	.....	1.00	.....	.....	.....	148.00
Omaha	12.00	130.00	24.00	16.00	12.00	7.00	.....	.....	16.00	.....	.....	.....	.....	2.00	3.00	.....	.....	.....	222.00
Pawnee	21.00	231.00	36.00	11.00	14.00	12.00	5.00	3.00	9.00	.....	.....	.....	.....	4.00	1.00	.....	.....	4.00	351.00
Philadelphia	79.00	.....	77.00	52.00	17.00	28.00	54.00	.....	12.00	13.00	.....	.....	.....	5.00	9.00	.....	.....	.....	346.00
Rock Island	10.00	.....	10.00	.....	5.00	.....	2.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	27.00
San Francisco	6.00	68.00	20.00	2.00	6.00	9.00	.....	.....	25.00	.....	.....	.....	.....	2.00	1.00	.....	.....	.....	139.00
Ohio N. W.	39.00	143.00	18.00	14.00	9.00	3.00	.....	.....	3.00	.....	.....	.....	.....	.....	2.00	.....	.....	.....	231.00
Spokane	20.00	23.00	7.00	1.00	8.00	5.00	.....	.....	2.00	2.00	.....	.....	1.00	6.00	2.00	.....	.....	.....	77.00
Texas	.....	12.50	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	12.50
Uncompahgre	.....	30.00	15.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	45.00
Vermont	.....	.....	5.00	.....	.....	.....	.....	.....	.....	3.30	.....	.....	.....	.....	.....	.....	.....	.....	8.30
Westmoreland	60.00	608.00	132.00	46.00	63.00	23.00	7.00	42.00	59.00	.....	.....	.....	.....	11.00	4.00	.....	.....	.....	1055.00
Wheeling	177.00	321.00	115.00	5.00	8.00	25.00	20.00	73.00	3.00	4.00	.....	.....	.....	8.00	2.00	.....	.....	.....	761.00
Wisconsin	.....	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
Xenia	65.00	325.00	35.00	35.00	40.00	.....	.....	.....	.....	.....	5.75	.....	.....	.....	.....	.....	.....	.....	505.75

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Tributes

MRS. J. J. CLARK

A Tribute from The Women's Missionary Society, 1st United Presbyterian Church, Providence, R. I.

Once again we are called upon to affirm our faith in the Almighty and to manifest our loyalty to the truth that another soul has gone to Him.

Our dear sister, Mrs. J. J. Clark, passed to her rest on January 3rd and we are left, not to mourn, but to rejoice that she has earned the reward she so richly deserved.

Devoting her life to the work of her Savior, she labored untiringly in His cause and in the interests of our society, and for many years held the position of Secretary.

We miss her dear smile and kindly words of comfort and encouragement but are happy in the thought that we are only parted for a little while and we reverently wait our summons to that great reunion in "The Palace of the King."

Mrs. D. Macdonald,
Mrs. H. Scott,
Mrs. R. MacCulloch.

MRS SARAH GRANT HICKS

The Women's Missionary Society of the United Presbyterian Church of Amoret, Mo., wishes to pay this tribute of love and respect to Mrs. Sarah Grant Hicks. On January 15, 1929 the Angel of death visited our little circle and removed from our midst, one of our most efficient members, Mrs. Sarah Hicks.

She was a woman of a beautiful Christian character, loyal to the church and society, always ready and willing to lend a helping hand to all in need. Her Saviour was the example of her life. She has gone to be with Him, to sing praises before the throne with the throng gone on before.

Her gain is our loss, but we are willing to say as she had said, "Not my will, but thine, O, Lord, be done." Her work on earth is finished, but the influence of her life will still live on. May the bereaved family accept our sincere sympathy, in this, their time of sorrow.

Mrs. Jas. R. Mitchell
Mrs. Taylor Sageser
Mrs. P. A. Sergent
Mrs. R. C. Brayton

MRS. JAMES MENZIES

The Women's Missionary Society of the United Presbyterian Church of Rock Prairie, Wisconsin, desires to offer this tribute of love and respect to the memory of Mrs. James Menzies who on the morning of October 19, 1928 was very suddenly called to her eternal home. She was a charter member of our society and through all the years has been a most faithful and capable member.

She was intensely interested in all the activities of the church—and also in local, state and national affairs. Was a brilliant conversationalist and was admired for her energy and vivacity and quick understanding of anything under discussion. She will be greatly missed in the church and in the community, but to the family will the loss be most keenly felt. To them we extend our deepest sympathy.

Mrs. R. John Clark
Mrs. D. J. McLay

MRS ELIZABETH McINTIRE GLASGOW

We, as sisters, offer the following tribute to Mrs. J. G. Glasgow, Seaman, Ohio, who was called home, January 5, 1929.

Her home was a delightful Christian home. She had been active in the Missionary Society, having a special interest in Foreign Missions enlisted through the eighteen years of service of her daughter, the wife of Rev. Murray Titus of the M. E. Church in India.

Mrs. Glasgow leaves her husband, two daughters and one son. The following poem held a prominent place on the wall of her room. It seems like a message to her family.

"Thou goest thy way and I go mine,
Apart, yet not afar;
Only a thin vail hangs between
The pathway where we are,
God keep watch between me and thee
This is my prayer.

Mrs. J. H. Morrison, Pawnee City, Nebr.
Mrs. H. H. Brown, Columbus, Ohio.
Mrs. E. F. Downie, Peebles, Ohio.
Mrs. J. Ervin Kyle, Cedarville, Ohio.

MRS. MABEL RENTON NAYLOR

The members of the Young Women's Missionary Society of the Gibson Heights United Presbyterian Church of Youngstown, Ohio, pay this tribute of love to the memory of Mrs. Mabel Renton Naylor, who was called to her heavenly home November 2, 1928.

Mrs. Naylor was a life and charter member of this society, and served it faithfully and efficiently as president for the past three years. During this time she was present at almost every meeting. She was a faithful, conscientious worker, and we sincerely cherish the memory of her devoted life.

We extend our sympathy to the bereaved husband, parents, sisters, and brothers, and commend them to our Heavenly Father who doeth all things well.

Miss Margaret Anderson.
Mrs. P. C. Bagnall,

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 3 Commissioner Lane, ...Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Pasrur
Miss Helen Artman, 1920 .....Pasrur
Miss Agnes Ballantyne, 1925 .....Sialkot
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Cambellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Frances E. Brown, 1928 .....Gujranwala
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Evelyn Cathcart, 1925 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Sangla Hill
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella G. Dickson, 1897 .....Pathankot
Miss Margaret Fehlman, 1913 .....Gujranwala
Miss Betsy Fleming, 1913 .....Pasrur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., 1925 .....Sheikhupura
Miss Janette Howland, 1921 .....Jhelum
Miss Florence Jones, R. N., 1920 .....Sialkot
Miss Olive Laing, 1912 .....Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gujranwala
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sargodha
Miss Mary E. Logan, 1891 .....Jhelum
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sheikhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Esther Moyer, 1924 .....Lyallpur
Miss Margaret L. Murdoch, 1924 .....Lyallpur
Miss Janet E. Nesbitt, 1925 .....Zafarwal
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Gujranwala
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R .N., 1925 ....Badomali, Sialkot District
Miss Vivian L. Trimble, 1921 .....Pathankot
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Helen V. Weede, 1928 .....Gujranwala
Miss Georgia Wengert, 1919 .....Jhelum
Miss Josephine White, 1884 .....Abbottabad
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Carrie Worman, 1921 .....Campbellpur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Theresa Brownlee, 1922 ....Zenith, Kansas
Miss Ella Gordon, 1893, ...Pattersonville, N. Y.
Dr. Reba C. Hunsberger, 1921 ....6622 No. 18th St., Philadelphia, Pa.
Miss Flora Jameson, 1903 ....34 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904, Phon., Garfield Co., Mont.
Miss Jean Morrison, 1895 ....829 S. Second St., Oskaloosa, Ia.
Miss Cynthia Wilson, 1875 ..... Pasadena, Calif.
Miss Rosa T. Wilson, 1886 ..... 36 North Chester Ave., Pasadena, Calif.

EGYPT

Miss Mildred Allison, 1926 .....Alexandria
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Leota Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Mrs. Ada A. Dunlap, 1926 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Benha
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Alice Grimes, 1924 .....Mansoura
Miss Rena Hogg, 1896 .....Assiut
Miss Elizabeth Kelsey, 1928 .....Cairo
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Lillian McClelland, 1923 .....Alexandria
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxie Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Sara B. Meloy, 1923 .....Tanta
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Cairo
Mrs. Rachel Tracy Selver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Margaret A. Smith, 1872 .....Cairo
Miss Nellie C. Smith, 1911 .....Minja
Miss M. Frances Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Cairo
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Luxor
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 .....Portersville, Pa.
Miss Mary F. Dawson, 1922 % L. W. Dawson .....404 W. Main, St., Pullman, Wash.
Miss Alfretta M. Hammond, 1904 ....State Hospital, Warren, Pa.
Miss May Holland, R. N., 1913 ....5836 N. Umberland St., Pittsburgh, Pa.
Miss Frances M. Patton, 1922 ....% W. C. Patton, Sparta, Illinois
Miss Estelle Robertson, 1922 ....%59 Maplewood, Ave., Crafton, Pa.
Miss Jane C. Smith, 1922 ....438 N. Market St., Ligonier, Pa.
Miss Laura B. Walker, 1904, % Mrs. Joseph Walker, 606 Beechwood Ave., Carnegie, Pa.

SUDAN

Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Khartum North
Miss Esther Minta Ganter, 1928 ....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North
Miss Madeline Wilson, 1924 .....Khartum North
Miss Marguerite Wilson, 1928 .....Khartum North

NOW IN THIS COUNTRY

Miss Elsie E. Grove, 1912 ....Due West, So. Carolina

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gore
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Saye

NOW IN THIS COUNTRY

Miss Elizabeth McKibben, 1924 ....1218 Juniatia St., N. S., Pittsburgh, Pa.
Mrs. Ruth Lobaugh Walker, 1923 ..... % Mr. C. R. Lobaugh, Conoquenessing, Pa.
Miss Florence D. White, 1923 ....c/o Mr. E. R. White, Cortland, Ind.

OFFICERS OF THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY. TO BE HELD IN PHILADELPHIA, JUNE 14-18, 1929

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INDIAN MISSIONS

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Rev. R. H. Barr .....Warmspring, Ore.
Rev. W. A. Matthews, ...Simnasho, Ore.

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.....707 E. 37th St., Brooklyn, N. Y.
Mrs. A. Caliandro, (Italians) 1378 Boule-
.....vard East, West New York, N. J.
Mrs. Maud Morrison, (Aliens) ..... Hickory, Pa.
Miss Grace Welch, (Aliens) .....Langloth, Pa.
Mrs. Mary Ciancio, (Italians) .....Pittsburgh, Pa.
Miss Margaret Heazlett, ...
.....1302 State Ave., Coraoplis, Pa.
Miss Ella Montgomery, Route 4, Mansfield, Ohio.
Miss Elizabeth McMillan, ...
.....734 Palmer Ave., Pueblo, Colo.
Miss Laura Sawhill, 1717 Eastmand St., Boise, Id.
Mrs. F. C. Metcalf, (Mutes) .....
.....531 E. Couch St., Portland, Ore.
Miss Erma G. Allen, ...
.....122 S. Grevilla Ave., Inglewood, Cal.
Miss Gretta Ohman, ...R. D. 3 McDonald, Pa.
Mrs. Jennie G. Nicol, 1101 W. Florence Ave.,
.....Los Angeles, Cal.
Miss Sallie Dickey, ...Y. W. C. A., Dallas, Texas

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Rev. and Mrs. H. Ray Shear .....Frenchburg, Ky.
Prof. and Mrs. Samuel Phelps .....Frenchburg, Ky.
Prof. Merle McDowell .....Frenchburg, Ky.
Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Miss Mary P. Hoffman .....Frenchburg, Ky.
Miss Ruth Leet .....Frenchburg, Ky.
Miss Bernice McDowell .....Frenchburg, Ky.
Miss Edna Sutton .....Frenchburg, Ky.
Miss Thelma Porter .....Frenchburg, Ky.
Miss Margaret Beveridge .....Frenchburg, Ky.
Miss May Beveridge .....Frenchburg, Ky.
Mrs. Caroline Pollock .....Frenchburg, Ky.
Prof. Frank Wylie .....Frenchburg, Ky.
Miss Sara Conrad .....Frenchburg, Ky.
Miss Ruth McIlrath .....Frenchburg, Ky.
Miss Thelma Porter .....Frenchburg, Ky.
Miss Pearl Kash .....Frenchburg, Ky.
Rev. and Mrs. Howard M. Brittain .....Ezel, Ky.
Miss Lucile Artman .....Ezel, Ky.
Miss Maude Chesterman .....Ezel, Ky.
Miss Edna Mae Eastwood .....Ezel, Ky.
Miss Ruah Hanna .....Ezel, Ky.
Miss Rebecca Johnston .....Ezel, Ky.
Miss Harriet Kyle .....Ezel, Ky.

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*Prairie, Ala.—J. W. E. Wade, Post office address, Prairie, Ala.; shipping point, Catherine Alabama.
*Riceville, Tenn.—Mr. H. W. McKeldin.
*Arlington, Ala.—Rev. R. P. Williams, Post Office address, Annie Maine, Alabama. Shipping point, Arlington, Alabama.
*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala. R. F. D. 1.
Chase City—Rev. F. W. Wilson, D. D., Chase City, Virginia.
Henderson—Rev. John A. Cotton, D.D., Henderson, Vance Co., North Carolina.
Knoxville,—Rev. J. Kelly Giffen, D. D., Knoxville, Tennessee.
*Miller's Ferry—C. S. Simpson, Post Office address Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry.

Remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.
*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

A Little Time Apart

"Come ye yourselves apart and rest awhile"

A DAILY PORTION FOR MAY

"The day's portion for its day."

Affliction is but the shadow of God's wing.—Geo. MacDonald.

Only God can fully satisfy the hungry heart of man.—Hugh Black.

The measure of my receiving is to be the measure of my giving.
—G. Campbell Morgan.

When the heart submits, then Jesus reigns,
And when Jesus reigns, then there is peace.
—J. Hudson Taylor.

Eternal peace is only to be had in communion with the eternal God.—Hugh Black.

"Where there is Faith, there is Love;
Where there is Love, there is Peace;
Where there is Peace, there is God;
Where there is God, there is no need!"

We must walk so close behind Christ that people will not see us, but Christ.
Bishop Thoburn.

"We can never know what the full outcome of our little kindnesses will be."

Your life within is to be a slaughter house for all that God hates.—Gypsy Smith.

If we live in sin, we cannot live in the love of Christ.—Spurgeon.

"It is not the love we feel but the love we express that counts."

"As thy day thy strength shall be;
This should be enough for thee.
He who knows thy frame will spare
Burdens more than thou canst bear."

When we obey because we love Him who speaks to us, then our obedience is glorious.
—Floyd W. Tomkins.

"The Christian finds in Christ the centre of his heart's affection and ever towards Him does he trend."

"Satan tries to keep us from worshipping God and from making Him first in everything."

Seek thyself only in Christ, and not in thyself; so wilt thou find thyself in Him for eternity.—Luther.

Fruitfulness is only possible where there is the wall for separation, and the well for communion.—F. B. Meyer.

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

Never make a plan without seeking God's guidance; never achieve a success without giving God the praise.—A. T. Pierson.

"The influence of a holy life is our greatest contribution to the salvation and blessing of the world."

"As we meet and touch each day
The many travellers on our way,
Let every such brief contact be
A glorious, helpful ministry."

An earnest look heavenward amid the activities of the day will often bring down timely succor which we should lose, without such watchfulness.—Newman Hall.

"God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep
Or pathway lie so steep
But we can go, if, by God's power
We only bear the burden of the hour."

We need a faith that rests on a great God, and which expects Him to keep His own word, and to do just what He has promised.—J. Hudson Taylor.

"There is nothing which our souls can want, our hope desire, our happiness need, our immortality grasp, that is not laid up in Him, our Lord."

As my life has been determined today by the way I lived yesterday, so my tomorrow is being determined by the way I live today.—Ralph W. Trine.

Faith came singing into my room,
And other guests took flight:
Fear and Anxiety, Grief and Gloom
Sped out into the night.
I wondered that such peace could be;
But Faith said gently, "Don't you see,
They really cannot live with me?"
—Elizabeth Cheney.

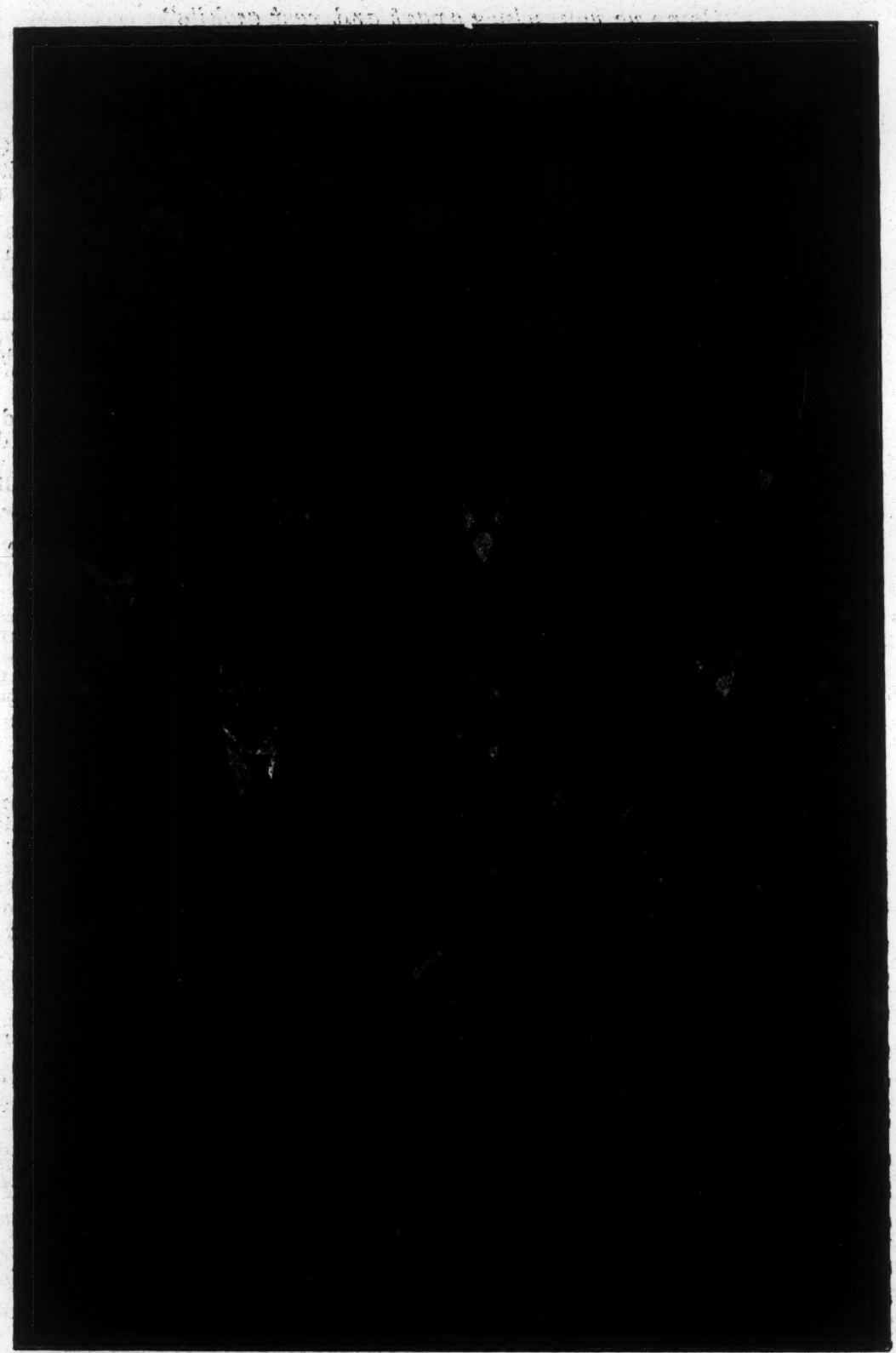
"Unselfishness is the secret of sorrow's transfiguration."

"So let us enter the school of Jesus, and receiving His gifts, await His teaching."

Though thick troubles now enfold thee,
Let sweet trust in God uphold thee;
Look above: 'tis faith's high art.

Our Prayer:
"Keep me, my God—my boat is so small and Thy ocean is so deep."

Mrs. Mary Porter Kyle.



PIONEERS IN REFORM, KING KHAMA, AN AFRICAN RULER AND HIS CHIEFS
These men passed a Prohibition Law and enforced it successfully during their lifetime.